

Heavenly Days

Heavenly Days

Charles Whipple

**EXPERIENCES DURING NINETEEN DAYS FROM
SEPTEMBER 4 to 22, 1932**

SEATTLE, WASHINGTON

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Library of Congress Control Number:		2011914881
ISBN:	Hardcover	978-1-4653-5493-8
	Softcover	978-1-4653-5492-1
	Ebook	978-1-4653-5494-5

The text of this book was entered into electronic form by Suzan Buchanan Gade, a granddaughter of Charles Whipple. Editing was done by Dr. Eleanor Whipple, his daughter, Dr. Lawrence Fowler, his grandson, and his great niece, Julia Whipple Wayner.

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This book is dedicated to all people who love God, who have a desire to obey Him and learn more about Heaven.

It is the third volume I have written about Heaven. The first is Seven Heavens and the second is Heavenly Things. The second volume is still in loose-leaf form, to which I am adding material from time to time. A perusal of the first volume would aid materially in the understanding of this one. For the benefit of those who have not had an opportunity to read it, I am giving an introduction in which a short statement is made of some of this material.

This is not fiction, imagination, dreams, or inventions, but an attempt to record, as accurately as possible, the things I have heard in Heaven. This volume records forty-four addresses, by forty-four different speakers, during nineteen days and twenty-eight trips to Heaven, in twenty-five different assembly places. The text of the addresses has been recorded just as fully as I could prepare the material, without any additions or changes of my own.

My comments are merely condensed from the material of the addresses, and were prepared from the same notes and outlines used for the more complete form.

Charles Whipple

Editors note:

Heavenly things has been separated and included in other works of Charles Whipple's. It does not exist as a separate work.

Statement of Authenticity.

.000.

I, Charles William Whipple do hereby state that the matter contained in this volume already written and which I may hereafter add to, as my time and circumstances permit, entitled, Heavenly Days, is true and authentic; that I experienced the visits and happenings as related and have tried to make as accurate a statement as my ability allows, of what I have experienced.

Charles William Whipple
Place Date Signed
Seattle Wash Nov 10, 1932

On the above date, Charles William Whipple, known by me to be the person named above, appeared in person and signed this statement in my presence and the presence of these witnesses.

John A. Sommer
Witness
Glenn L. Eaton
Witness

M. Cushing
Notary Public.



Statements of Authenticity

In an attempt to give as much credence as possible to his books, Charles Whipple created “Statements of Authenticity” for his first three books and had them notarized. They were taken from the front of bound volumes he produced by hand. Two each of “Seven Heavens,” “Heavenly Days” and “Heavenly Things”.

In these days of computers and desktop publishing it is difficult to imagine the amount of work that went into creating these books, I shall attempt to describe it. First, he typed on 8 ½ by 11" sheets of paper but only on half a page so that he could fold the pages. This meant he needed to keep track of how many pages would be used in each bound segment. There are many bound segments to each volume. Typing is also on both sides of the paper. Next, he counted every character on each line and added extra spaces between words and sentences to make each line come out even on the right margin. Just thinking of the enormity of the work involved overwhelms my mind. He did this because of his commitment to writing about his experiences for the benefit of his family and friends. He did not try to publish his work and honestly, never seemed to expect his descendents to do so either. However, he did not tell us not to do so and had himself submitted an article to the Readers Digest that was refused.

Introduction

These experiences are made possible through hearing the still small voice within, and not by any superhuman or unnatural agency. My visits to Heaven are made as readily as visits to any place upon earth, and much more quickly. My body remains here and my spirit makes the trip.

Man consists of three parts, body, soul or life, and spirit. Animals have only the body and the soul. Man has a dual mind—a material mind and a spiritual mind. Animals have only a material mind. Other beings have only a spiritual mind. God, the Trinity, is Spirit. God is three separate and distinct Beings: Jehovah the Father, Holy Spirit the Mother, and Immanuel the Son. There are seven orders or kinds of spiritual beings in Heaven besides the Trinity: creepers, workers, walkers, helpers, flyers, angels, and men. They carry out the designs of the Trinity.

All spirit is of two kinds, positive and negative, or male and female, and everything in the universe is a form of, or combination of, these two. The earthly is just one form of spiritual substance. The spiritual is the elemental, permanent form, and the earthly that we behold may change or pass away at any time.

Heaven consists of a vast area lying around earth and extending out into spirit, into what we have commonly called space. It is in seven spheres, lying one outside the other with the earth in the center. When going from earth, you enter them in the following order:

Beulah Land, the first or receiving station for all who go to Heaven. It is the nursery school for children and the detention place for believers who have not fully obeyed.

Paradise, the training school and laboratory area for advanced study and research.

Radiant Hills and Crystal Gems, a country of elementary forms and laboratories.

Conservatory of Beauty, the region of growing things: trees, flowers, plants, and vegetation.

Zoological Gardens, the preserves and collections of animal life in all its wonderful forms.

Church of the Savior, the land of churches and homes of the saints.

Great White Throne, contains the city of the New Jerusalem where the Trinity resides, and many homes and churches of the saints.

I have ready access to all except the executive home or mansion located in the center of the New Jerusalem. I have never seen Jehovah. They tell me I will not see Him until I no longer inhabit a mortal body. I have seen Immanuel and the Holy Spirit many times and have talked with Them face to face several times.

Heaven is not thickly populated, but this is because it is so large, for there are millions and millions of people there besides the other spiritual beings. Heaven was created as a home for man, and everything is subordinated to that end. Time is arranged to fit human needs. Churches, homes, schools, and customs are made for human use. Eternal life is a continuation of the life we have begun here upon earth, and many people in Heaven choose to follow nearly the same occupation as they did here on earth. Many things we do here cannot be done in Heaven for they are against natural law. In Heaven no one harms another, but all live in love and consideration of one another.

There is a seven-day week beginning with the Sabbath, a seven-week month followed by a day of Jubilee, a seven-month year followed by a fifteen-day vacation and worship period. On Leap Years this period is 16 days in length. It was during this sixteen-day period that I heard the addresses which I have recorded in this volume.

These addresses are recorded in the order in which they were given and while it is not necessary, it is suggested that the addresses be read in the order presented on the following page. It is believed that the reader going over this for the first time will receive a more orderly presentation

of the material. The page number for each address is in the table of contents.

1. *God's Time*
By Elijah, the Prophet
2. *The Kingdom of God*
By Jesus, the Messiah
3. *God's Creation*
By James, the Brother
4. *The Tithe of God*
By Stephen, the Martyr
5. *Our Daily Bread*
By John Knox, the Reformed Priest
6. *God's Natural Interest*
By Menno Simon, the Guide
7. *Human Governments*
By Enoch, the Faithful
8. *Priests of God*
By Melchizedek, the Patriarchal High Priest
9. *The Word of God*
By Peter, the Apostle to the Hebrews
10. *Jehovah's Laws*
By Wycliffe, the Morning Star
11. *Telling the Good News*
By Andrew, the Fisherman

12. *The Perfect Priest*
By Aquila, the preacher
13. *Heaven*
By Israel, the prince of God
14. *The Kingdom of Christ*
By Timothy, the Teacher
15. *Faith in Jehovah and the Holy Spirit*
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16. *Faith in Jesus Christ*
By Augustine, the Theologian
17. *Repentance*
By John, the Forerunner
18. *Forgiveness of God*
By the Holy Spirit, Jehovah's Wife
19. *Weakness of Humans*
By Ezra, the Scribe
20. *Confessing Christ*
By George Fox, the Friend
21. *Spiritual Guidance*
By Joseph, the Interpreter
22. *The Loaf and the Cup*
By Alexander Campbell, the Restorer

23. *Continuous Communion*
By Jethro, the Helper
24. *Human Aspects of the New Birth*
By Barnabas, the Exhorter
25. *Spiritual Awakening*
By J.P. Roach, the Pastor
26. *The Lost Burden*
By John Bunyan, the Writer
27. *Thou Shalt Not Commit Adultery*
By John Wesley, the Itinerant
28. *Duties of Parenthood*
By Philip, the Deacon
29. *Honor Thy Parents*
By Luke, the Physician
30. *The Use of Talents*
By Moses the Deliverer
31. *What Do You Own*
By origin, the Defender
32. *Thou Shalt Not Steal*
By Joshua, the Conqueror
33. *United Action*
By Thomas, the Apostle

34. *Veracity in Publicity*
By Aaron, the High Priest
35. *Thou Shalt Not Bear False Witness*
By Michael, the Metropolitan
36. *Differences and Difficulties*
By Isaiah, the Inspired
37. *Laws and Lawyers*
By Luther, the Reformer
38. *Thou Shalt Not Kill*
By Zachariah Whipple, the Peace Aide
39. *Sharing Without Return*
By Samuel, the Anointer
40. *Riches and Poverty*
By David, the King
41. *The Evils of Interest*
By Matthew, the Historian
42. *Standards of Measure*
By Patrick, the Scotsman in Ireland
43. *Brotherhood*
By Daniel. The Governor Beltshazzar
44. *Faith, Hope and Love*
By Paul, the Apostle to the Gentiles

Forward

Almost a year and a half have passed since the Holy Spirit gave me permission on May 4, 1931 to tell about my visits to Heaven, and what I learn while I am there.

I started in immediately, and wrote the experiences of which I had full notes, extending back to my early childhood. Because of the amount of notes and memoranda I have accumulated through many years, I was able to quickly prepare the volume, *Seven Heavens*, and bind it into book form so that it might be read.

After completing it and reading it at leisure, I saw that there was something more needed, so I began writing a second volume, *Heavenly Things*, placing in it my experiences of general interest, written out in full the same day they happened.

But the great suffering I have encountered in the relief work almost forced me to add many things I had learned about Jehovah's laws, both material laws and spiritual laws. This second volume is now of considerable size, and still I am not at all satisfied with the results of my attempt to tell others about God and His dealings with men as I have discovered them in Heaven itself.

My manner of presenting these great truths has been clumsy, and I feel that much I have tried to tell has fallen far short of the desired end. Some who read these experiences seem to get an impression that I am trying to express my own conclusions or views, which is far from true. I have been trying to bring over to earth some of the things I learned in Heaven.

On Sunday morning, September 4, 1932, early in the morning period, I went to Heaven, to *Beulah Land*, to the home of my son Donald Kerr, and talked to him about what I was doing. He suggested that we talk it over with my father, so we went immediately.

When we arrived we found Papa, Owen, and Pierce in the library looking over a number of programs, giving the activities of

the approaching revival period of Forgiveness, and the Great Day of Atonement.

The four of us talked over the problem of how I could better present what I was trying to accomplish. It was finally decided that the best method would be for me to attend as many of the lectures and speeches as I could during this yearly Atonement period.

Almost every subject is discussed somewhere, in some of the many thousands of churches, schools, laboratories, stadiums, and open parks. For sixteen days this year, all Heaven is turned into a big meeting, made up of small meetings everywhere.

Pierce thought that I should choose, as much as possible, different speakers each day, and be sure to hear those who have been of especial importance in the earthly work of the Kingdom before they came to Heaven.

I thought they were laying out a rather large task for me, and was about ready to say it was too much, when Papa suggested that we make out a definite schedule, and then follow it right through the entire period.

We then made out a list of what I wanted to include in my investigations, and tried to make out a program. We finally decided upon two speeches a day, except the Day of Atonement, when I would have to attend two each period, remaining in Heaven the entire day.

With this as a starting point, we spent the remainder of the forenoon and a part of the afternoon, picking out the two addresses and speakers each day which fitted best into the outline we had made, looking over many programs from all over Heaven.

I then raised the question of finding all these places readily. I remembered a number of times when I got lost, and did not get to my destination at the time I was planning. They said that problem was easily solved.

We would all go together today. Owen said he would take me tomorrow, if I would come over to Grandfather Whipple's. Jubilee Day was to be at the *Church of the Savior* where I was perfectly at home, and would be with Grandpa and Grandma Headrick. Owen said he would get the notes for me. Donald Kerr offered to be my guide during the first week. Pierce said he would take care of me on the Day of Atonement, and Papa would pilot me the last week.

They kindly agreed to take full notes of each speech, and help me with my notes if I needed it when I started to write it out in full. Papa

said I had better leave out of the narrative most of the description and confine my work to the subject matter of the various speeches.

Owen thought that if I wanted to add a personal word or quote supporting Scriptures, I should place them after the text of the speech so as not to confuse them with the actual discourse.

The schedule which follows is the one we made out and followed throughout the period. They helped me with my notes on every discourse.

These notes have been transcribed and written out in full without revision through more than three months of continuous labor, one discourse being completed each second week day, in the following manner.

The first day I wrote out my copy in full, to the best of my ability, following my own notes. Upon the day following, at some time during one of the three watches of the night, I went to Heaven and compared my copy with the notes taken by my spiritual amanuenses. We discussed the entire speech and corrected it so I could have the true meaning in my corrected copy. The last copy was finished during the evening watch of Wednesday, January 4, 1933, Thursday, 3-4, Advent of Christ.

I finished typing the first complete copy of the manuscript on February 19, 1933, Advent of Christ, 3-50, Jubilee of Confession, Christmas in Heaven, the birthday of Immanuel. I took my typewriter over to the new relief headquarters at 4750 Brooklyn Avenue. On Monday morning, February 20, the first day of the Heavenly month of Passover, I entered upon my duties as chief clerk of District number 4.

The name, Jehovah, Holy Spirit, or Immanuel has been used when speaking of each individual of the Trinity, but when all three are included in the same thought or action, the name God is used to designate the Trinity.

These notes were not written out in full in the order as they appear in the manuscript, but in the order presented in the Introduction. In order for the reader to receive the most benefit from the material, they should be read in that order.

They appear in the manuscript in the order in which the addresses were delivered in Heaven.

My Uncle Owen took the notes for the first three days, my son Donald Kerr for the first Week of Forgiveness, my brother Pierce for the Day of Atonement, and my father for the last eight days of the year.

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The Years Attainments

Sunday, September 4, 1932

Saturday, 7-48, Trumpets

On earth, I was at home, 5910 Latona Avenue, Seattle, Washington until about 2:00 when we went over to Woodland Park for the band concert. About 4:30 we stopped at Aunt Mary Cavan's, and remained till 7:00.

In Heaven, I spent the entire day, from about 5:00 a.m. until 7:00 p.m. with my son Donald Kerr, my brother Pierce, my Uncle Owen Whipple and my father Orin Palmer Whipple—most of the day at Papa's home. They all went with me to hear the addresses in the evening.

This is the last school day of the year and always a big holiday

Standards of Measure

by Patrick, the Scotsman in Ireland

An address delivered at a university class graduation exercise in *Paradise*.

About 4:30 to 5:30 p.m.

It is very fitting, at the close of this year and the beginning of our testing time, to examine once more the fundamental truths which we must use as standards of measure for all our self-examination.

All truths fit all other truths, and not only demonstrate their worth by their internal condition, but they also maintain all their worth when compared with other truths.

And the opposite is also true. When examining facts or statements, if they do not fit all other truths, or maintain their full worth when compared with other known truths, they are false, at least to the extent in which they differ from known truths.

Jehovah, our Heavenly Father, existed from the beginning and formed the material or natural universe by creation according to fixed laws, which are everywhere, uniform.

All laws of nature which are discovered by man as a result of investigation and experimentation should be compared with other known laws and truths, and only those retained which stand the test.

Those things which we learn through the evidence of our own senses, or through the reasoning power of our minds based upon that evidence, are the things which are truths to us. Thus, no one is to accept as truth anything which is not proven to be so by the evidence which our own minds examine.

If every person would examine the most important, or fundamental facts upon which the happiness of man depends, and subject them to the comparison test of their own powers of reasoning, instead of accepting the findings of others as conclusive, most of the errors could be discovered and rejected.

True religion, so called, or the worship of the true God, and all the spiritual laws connected therewith are the creation of the God Who created the entire material universe and established its laws.

For this reason, it is plain to see, the natural laws and the spiritual laws will agree with each other, and those which will not agree are not true. Spiritual laws are in reality but one of the divisions of natural law.

Spiritual laws must all agree with known truths, the same as all other natural laws, there being this fundamental difference between them: Natural law may be discovered by original investigation in all divisions except spiritual. But spiritual things must be revealed to man independently of material things, for they are not governed by material laws.

There is but one source from which this revelation must come, and that is the origin of spiritual things, Jehovah, our Heavenly Father. It is equally true that all things which He has revealed to man agree with all other truths, whether revealed or not, as Jehovah is the Creator of truth and order and system, and not the author of confusion or contradiction.

Religion, as such, is of no value whatever to the human race; in fact, it is of the utmost harm unless it is the true revealed religion. Religion manufactured by man, even though embracing many known truths, will of necessity be harmful if accepted, because man is not the creator of the spiritual world and therefore cannot produce a true system which will meet the tests of the other known truths.

These religious systems manufactured by man, embracing some truth and some error, do more harm than good. They do not give men

the truth about spiritual things, and instead they build up superstition prejudice and jealousy.

It would be better for man to have no religion at all than to have a man-made system. Then he would be in a position to accept the truth when it was revealed to him, where, with a false system already entrenched, much tearing down must be done before the truth can enter.

All religion, all truth, all philosophy, and all laws must agree. If they do not, then those things which do not agree, must be rejected. They at least must be laid aside for further examination and investigation. In all this work, let everything be done in decency and in order, no man doing violence to his own convictions.

We know most of the fundamental facts and realities of the spiritual world, for that is where we live. These have been revealed to us. There is much yet for you to learn. The laws relating to the material world you will have to learn by experimentation and teaching in the various institutions, each choosing your own line to follow.

Your mind, being of a dual nature, this two-fold development is possible. Those truths which you have learned during the past year or years from the venerable teachers, and the opportunities for research which the university has provided, are not ends sought, nor are they a beautiful realm wherein you are to stop and abide.

They are the commencement, the foundation truths upon which you are to build that larger structure of experience and study wherein you blend the newly discovered truths with your past experiences and the evidences you have encountered in this dual field of life.

Your earthly experiences will become more and more valuable to you as time passes, and you should press on in your study of the creative world and the various forms of animate and inanimate objects of the material existence.

Since coming to Heaven, your experience has been just opposite to what it was while you lived in the body of flesh upon earth. While there, your material body and mind controlled your thinking, reasoning, affections, and will. You looked upon the material world about you as being the evidence of your senses, and spiritual things as being more or less doubtful, and therefore the subject of revelation and belief.

Here the spiritual world is all about you and your immediate impressions are all spiritual. Your material mind is here subordinate, and the spiritual mind is in control of your every action. Revelation and

belief have become facts, and the material things which we once thought so positive and so certain, have become almost entirely a memory, and retained largely by our material mind.

These memory experiences of the earthly mind are extremely valuable to you for they were once the moving, living, reality of an active, though always struggling, life.

The training which that earthly mind received in material things cannot be obtained in any other way, for that life and that experience is gone forever. For this reason, we urge you to go forward in some institution in the *Radiant Hills*, *Conservatory of Beauty*, or *Zoological Gardens* while these material experiences are still close, for in that way you will receive the greatest benefit from them.

Your training in the purely spiritual things will continue very rapidly and are liable to overshadow other interests, for you are engrossed in them on every side all the time and learn them without effort. What once you saw, as through a dark glass, now you encounter face to face; and those things, which as a child you handled and experienced, have now become only a memory.

Then we knew only in part, but now we know fully, both the material things of our earthly life, and the spiritual things of our heavenly life. Now that we are fully-grown citizens of the Kingdom, we have put away the childish preparatory things of life. But those childish, earthly things are not gone forever; they remain with us as a blessed memory and as a sort of safety guide in all our spiritual life.

Let us go forward and build upon the eternal foundations already laid for us.

My Summary

All truth fits all other truth, and there is no disagreement. Beginning with simple known truths, all truths should be examined, and our body of known truth built up, from those which agree with what is already known.

Spiritual laws are not discoverable by search and experimentation, as material laws are, although they are a part of natural law. Spiritual laws must be revealed to man by Jehovah. He is the Creator of both, and so there will be no disagreement in them.

It is better for man to have no religion than one manufactured by human efforts, for it will contain errors and create superstition which hinders the truth when it is encountered. All religion, truth, law, and philosophy must agree. That which does not, is error.

In Heaven, spiritual truths become our proven facts, and earthly and material things become merely a memory. These earthly memories are very valuable in our future development.

The Use of Talents

by Moses, the Deliverer

An address before a class of adult students in an institution in the *Radiant Hills*, quite a distance from home. About 6:00 to 7:00 p.m.

We lift up our eyes to the hills where we see the majesty of Jehovah. In the objects lying close to us we see the infinite details of shape, color and formation. Our eyes desire to see the details of the distant scene, but unaided they bring to us only the beautiful purples and grays, and the blur of the elusive distance.

We gaze into the secret depths of the crystal lake, and see mirrored the surrounding beauties upon its placid bosom. Beneath its surface we see the many hued fish, the water plants, and the beautiful gems lying close to the shore. But as the depth increases we lose sight of those unfathomable wonders we eagerly would behold, and see only the image upon the surface.

When we would see the distant landscape or the floor of the sea, we must be aided by the power of Jehovah as given to us by spiritower. With this wonderful spiritual power we make the distant draw near, and the blur of the far gives way to the detail of the near. Without this help we are barred from all that is not readily apparent.

It is the same with the faculties of the mind and the attributes of the spirit of man. Those that are readily apparent we discern with our own powers but the greater possibilities and the hidden talents are revealed only with the help of God.

Man is a dual personality. The natural man may develop his natural talents for purely natural purposes. Those talents which are spiritual, that lie deeply hidden within his being, require the discerning eye and unerring guidance of a greater power than he possesses, and are brought to fruition only by the aid of God.

In the creation of man there are two classes of forces at work: those which we call natural, and for which we quite readily discern and record laws of action, and another class, which man unaided has never been able to fathom, the spiritual.

The natural forces and possibilities are wholly dependent upon natural laws, and for many generations man has been ignoring them with the inevitable result that many of his talents have been impaired and changed, and in some instances entirely lost. These conditions man has brought upon himself, and the entire creation, outside of man himself can do nothing to correct them.

Most of these limitations are passed on from generation to generation through the laws of inheritance. Not only is the natural man limited thus by his sins, but they form a very effective barrier to the operation of many spiritual forces.

God's part in the development of man is greatly hindered by lawlessness, not only of the individual in question, but by the accumulated effect of all past generations, whose blood flows in his veins.

All men are born with talents, such as they are, and these talents are of many kinds. We might say there are almost as many kinds of talents as there are people, for they all differ, one from the other.

Among the natural talents, we find thousands which pertain to the feeding, clothing, farming, dairying, sewing, arts, weaving, designing, carpentry, masonry, painting, engineering, with many more and their innumerable variations.

If we would be true to ourselves and to the society of which we form a part, we should find some talent that is of use in making the lives of ourselves, our relatives, friends, neighbors, and section better. Then we should use that talent to the best of our ability.

A truly great man is one who not only uses some talent which he may possess in abundance, but takes a stride forward by overcoming some of the barriers of the past and bringing into use some obstructed force.

Spiritual talents differ very greatly in different individuals, the same as natural talents differ, and are practically as great in number on earth, while they exceed them many fold here in Heaven. An apostle of Jesus, while giving instructions regarding these talents, mentioned wisdom, knowledge, faith, healing, miracles, prophecy, discernment, preaching, interpretations, apostles, prophets, teachers, governments, exhorters, revelations, music of the voice, pipe, harp or trumpet, singing, praying, blessing, thanksgiving, instruction, and others.

There are many variations in these spiritual gifts, and some individuals possess talents for several, or many of them. But all of

them are developed for the use of the Kingdom through the aid and co-operation of the spiritual forces of our Heavenly Father.

All should find and improve the talents with which he is endowed, and endeavor to overcome the handicaps which natural limitations have placed upon the spiritual talents.

By association in the churches and schools where righteousness is taught and spiritual powers developed, it is possible for the child to discover these talents, and by cooperation and conference with leaders and teachers, select those whose development will bless himself and others to the fullest extent.

There is also a great difference in the amount or degree of all these various talents, no two individuals receiving them the same. They are like the leaves of the fig or olive tree. We know the kind of tree, but each leaf differs from every other leaf. So do the gifts of the spirit.

But here the comparison ends, for all the gifts of the spirit are capable of infinite development, through the help of the Holy Spirit, Who is always ready to aid in every time of need.

Many times an individual with a small talent will develop to the point where he will greatly surpass those who at one time had a greater talent than he.

In the development of natural talents, many times there are almost insurmountable obstacles to be overcome, often the result of inheritance from former generations. For this reason whole families will be found following the same class of occupations. This is well if it gives the individual the development he needs, but it is not well if the individual goes into some work without effort, or without the exercise of his powers or education. A family or nation degenerates whose members follow the line of least resistance. Select those talents to develop which will give you some real work to do, and also in which you can reasonably expect to succeed.

In the development of spiritual talents there is not found this great difference, and the barriers are much more easily surmounted, for the individual may call to his aid spiritual help which is capable of accomplishing much more than in the natural realm.

Spiritual help will overcome many natural barriers, but not to the great extent that they will in the spiritual. Everyone should use and develop all those spiritual talents which they possess in any appreciable degree, not only for their own use, but for the help of others in co-operation.

All individuals who become new creatures are reborn mentally, not naturally or physically. We are all born first of our father and mother, and receive from them, with the help and co-operation of the Holy Spirit and Her co-workers, helpers and angels, our bodies and our spirits.

These bodies and spirits of ours grow and develop into full-grown men and women. The body has a mind, and the spirit has a mind, which work together; really being a dual mind, a single inseparable mind, possessing both the natural and the spiritual powers and faculties. This mind is the portion of man that is reborn and becomes a new creature.

When man dies a natural death in sin, his body returns to the elements, his spirit to the universal mass of primary spirit, and his mind and soul cease to exist. When man dies a natural death after becoming a new creature, his body returns to the elements, but his spirit is clothed with a spiritual body, and this spiritual body retains the dual mind, which goes into eternal life with the spirit.

The talents are powers or faculties of the mind of man and are carried into eternal life with him. Here the development is continued, usually along some of the major lines commenced while still in the natural body, but here there are no barriers, no inherited limitations, no disappointments or failures.

Man inherits all that he received at birth from his parents, and they are all controlled by the natural laws of heredity, both the natural talents and the spiritual talents.

Every characteristic and talent possessed by every ancestor is reproduced in the child, whether it is for sin or righteousness, natural or spiritual, desirable or undesirable, pertaining to the body, the spirit, or the mind.

Very few of these characteristics are discernable, being recessives and subordinate to the dominant and apparent forms and talents.

By the exercise of the laws of selection and heredity, many of these recessives may be made dominant through natural means. When an individual has inherited a recessive talent, either natural or spiritual, in any measure that he is able to discern, he may improve and develop it, until it becomes dominant.

He thus creates a new talent, which has lain dormant, possibly for hundreds or thousands of years. It is new because it has not been made dominant often enough in the memory of man to be recognized as a regular human trait or characteristic.

These recessives which pertain to the natural body, and especially its form, are the most difficult to revive. The spiritual recessives are all readily susceptible to development, for there is ready and waiting for man's aid an innumerable host of heavenly beings, unknown powers, and spiritual resources under the supervision of our Heavenly Mother, our gracious Holy Spirit.

This unknown development, and the innumerable blessings which follow its use, are the rewards of faithfulness received by the steward. The more thorough the training, and the greater the development, the greater the rewards received.

Not only are we here rewarded for the use we have made of our talents, both while on earth and since coming here, but we also receive the benefits which arise from a life of righteousness, and the observance of the revealed word of Jehovah.

There are different rewards which are given, or accompany, the observance of the different groups of laws. They are not dependent upon each other, but are in some ways interlocking, and some are very closely coupled.

The reward for the observance of the seven points of the plan of salvation is eternal life. Eternal life is not a free gift, but a reward for observance of law. Immanuel was the free gift of Jehovah to man.

The reward of righteousness is the blessing which comes from the positive nature of all those laws which have been obeyed or followed. When working in harmony, things work for good, but when disobedient, things do not work for the best.

The reward for development and exercise of one's talents lies in the greater field of blessings and opportunities opened to the individual, which otherwise would never have been realized.

But all these blessings are dependent upon our Heavenly Father, our Heavenly Mother, and Their Son, Immanuel. Our Savior ever loves and cares for the subjects of His Kingdom.

My Summary

Man's creation is governed by both physical laws and spiritual laws. The physical laws we understand more readily, as they affect the heredity of the visible man. Many physical defects and the results of sin are passed on from one generation to another, thus hindering spiritual inheritance.

All men are born with different talents, natural and spiritual. A truly great man uses some great talent he possesses, but also overcomes some inherited obstacles, to help forward the condition of man.

Spiritual talents also differ in different individuals, and all possess several or many kinds. All are developed through the co-operation of the spiritual forces of our Heavenly Father.

By church and school association we discover and develop our spiritual talents and should specialize on the more important ones. Spiritual gifts differ in degree, but all are capable of infinite development.

Natural inherited talents affect whole families and communities, and often the people follow the same occupations. It is not always best to follow the lines of least resistance.

Spiritual talents are more easily developed than the natural because of the spiritual help available. Spiritual co-operation also helps some in developing natural talents.

Man possesses a dual mind, physical and spiritual. When he dies in sin, his spirit returns to the primary mass, but when a righteous man dies, his spirit is clothed in a spiritual body, and retains the dual mind. The mind of man is the re-born creature.

Talents are powers of the mind and enter eternal life with him, and the development continues, or is changed as decided best.

All talents and characteristics of every ancestor are inherited as dominants or recessives, and capable of being developed mentally, physically, or spiritually. By selection and heredity these recessives may be made dominants. Thus he creates a new talent, which may have lain dormant for many generations.

This unknown development and the immeasurable blessing following are the rewards of faithful stewardship. Different rewards follow the observance of different groups of laws. The reward of obedience to the plan of salvation is eternal life. The free gift of Jehovah was Immanuel.

The reward of righteousness is cooperation of spiritual forces for our well being. These rewards are all dependent upon God.

The Free Gift of God

Monday, September 5, 1932

Sabbath, 7-49, Trumpets

On earth, it was Labor Day. In the morning I moved Mr. Fowler's chrysanthemums back home. Then from 10:00 on I was at home for the remainder of the day.

In Heaven, with my Uncle Owen, we went from Grandfather Whipple's home in the *Conservatory of Beauty* to the *Radiant Hills*. A district here, on the border of the *Conservatory of Beauty*, was the home of many people from the Latin countries of southern Europe.

Priests of God

by Melchizedek, the Patriarchal High Priest

An address delivered in a rocky amphitheater surrounded on all sides by many lofty columns, deep carvings, and stately statues. About 9:30 to 10:30 a.m.

The history of the world is the story of the worship of God and His dealings with His earthly subjects. Mankind has seldom stood still for any great length of time. His history is a record of advancement and retrogression in great waves or periods of activity. Taken as a whole, this movement has consisted of two principal parts: the falling away of man from his original perfect state to the lowest depths of lawlessness, and his return to that first condition.

The power of God may be seen in the manner in which He has guided the destiny of nations for the purpose of bringing the crest of each succeeding wave nearer His eternal consummation, and the final lot and life prepared for man from the time of his creation.

For this purpose, Immanuel has given to mankind his life in every way possible to advance man's cause and ultimate recovery, and this guiding power has been directed through the leaders, rulers, and priests of the people.

The early periods, or waves of progress, were for the most part downward with occasional upward movements, as Immanuel was able to arrest their movement. Jehovah is all-powerful, but has given to man his choice of action, and for that reason does not interfere to any considerable extent, except to prevent him from exterminating himself from the face of the earth.

Immanuel works rather on the constructive side, choosing peoples and nations through whom to present the uplifting and advancing principles and laws of Jehovah which must finally be placed in use to accomplish His purposes.

These have been given in proportion as the various peoples have been able to receive and use them, the ultimate end being revealed to man but not the methods to be used, nor the events which must transpire to achieve these things.

When man first sinned and thus started the first downward wave of human suffering, Immanuel explained that He would restore such a sinner to full original conditions. He would need to forsake his sin and return to the observance of Jehovah's laws as before and make such amends as had been prescribed.

At first the great majority of people availed themselves of this wonderful opportunity to regain eternal life, and to these Immanuel gave the form of worship which prevailed upon the whole earth, from that day until He himself went to earth, born as a man like we were.

His appearance marked the end of one of the great periods in the history of mankind, and the beginning of another. At this time He revealed to the world the completed plan of God for the salvation of the human race, and gave us an example of righteousness by living among men, as a man was expected to live.

During the first period, or up to the time of His appearance in human form, He kept upon the earth some man selected for his righteous living, to represent Him and to lead the people in the way they should go. This man, a priest of God, was a mediator for any and all who might desire to worship God. There were many priests, as many as the needs of the race demanded, because of the large territory in which man lived, and the various races in which God had created them. This priestly mediator was ever present from the fall of man to the advent of Christ.

Sometimes this priest was the chief of a clan or tribe, the father or head of a large family or small nation, or even the king of a mighty

country. The civilization of the people rose or fell as they alternately obeyed or disobeyed these chosen servants of God.

The tide of human sin gradually sank so low that the people who lived at the birthplace of the race had all forsaken Immanuel's revealed worship, with the exception of one family. To purify this people, He destroyed all but the obedient family and made a new start.

At other times the tide dropped low but He never again resorted to such a measure of cleansing, allowing them rather to destroy themselves through wars, famines, pestilence, and self-inflicted punishments.

Just prior to His advent, He prepared a way for His appearance to guarantee to the entire world that His fully revealed laws and His example of righteous living would be perpetuated and eventually given to the entire earth. All races and people would have another opportunity to inherit eternal life, for the tide of sin had dropped so low that most of the world was hopelessly lost, not knowing where to learn the truth.

Immanuel again chose a righteous man as the beginning of a nation, developed that people through a school of experience, and shaped the events of the surrounding nations to facilitate His divine purposes.

In the fullness of time He came, made known His will and returned from whence He came, having left behind Him the certainty that His revealed will would be put into operation.

The Children of Israel, having fulfilled their special mission, at that time were allowed to take their regular place among the nations of the world without special aid or guidance from Him, other than accorded all other nations. From that time on He allowed their disobedience to bring its full measure of punishment without palliative intervention.

During the advent of Immanuel on earth He was known as Jesus, the Christ, and His earthly life and direct commandments and interpretations were so thoroughly and broadly taught that they were assured permanence through the great numbers of witnesses to them.

He commanded His followers to carry the new word and hope of eternal life to the entire world, that it might replace the earlier form of worship He had given man. Nearly the entire world had degenerated into so base a form that the original purposes for which it was given were frustrated rather than furthered.

Every man now became his own priest, having the privilege of carrying his own petitions directly to Immanuel, without the intervention of any mediator, priest, head or chief. No king or ruler was again

chosen as a leader of worship, but only as a guide of national destinies. Henceforth, He shaped the righteousness of the world through the lives and activities of the individuals.

Preachers of the new and perfect gospel went everywhere spreading the good news. This work was started and led for some time by the Apostle Peter, who, in his own judgment preached only to his own nation, but was directed by Immanuel to include the whole world in his message. This he did with great power and success.

Persecution arose from the leaders of the worship under the original plan which was now so corrupt as to be almost meaningless. In the midst of this hindrance Immanuel stopped Saul, the leader in the trouble, and commanded him to learn the new gospel and to go forth to the entire world leading them into the knowledge of God's natural laws, and showing them the pattern of righteousness they should follow. He accepted the orders and carried the news far and wide for many years before God brought him home.

The usefulness of the Hebrew form of preparatory religion now being fulfilled, its types and shadows being fully revealed and proclaimed in Jesus the Christ, it was no longer needed and the Romans destroyed the temple of worship and scattered the adherents throughout the region. Jerusalem never again became the great national capital after God's protection was removed.

The perfected form of worship and the revival of the observance of natural law had a reforming effect upon all national life, and its glorious results are everywhere apparent over most of the earth. Sin in many forms has been removed, never to return. Other evils are slowly but surely yielding and the day will surely come when every government on earth will be a government of righteousness.

The name and power of Immanuel is slowly but effectively winning the human race back. They are hearing again the great truths that have been buried for so many years. And as success crowns the efforts on earth, the joy of Heaven increases and we rejoice today that great multitudes are now coming to live with us for eternity.

My Summary

The history of the world is a story of God's dealings with man, and his fall and gradual rise toward his original condition. Immanuel has worked unceasingly to bring about a complete restoration.

The first period of return was led by universal priests whose authority lasted until replaced by the individual who is a mediator under the Church of the Savior.

Immanuel returned to earth, this time in human form, to abolish errors, correct worship, and establish right relations again with man.

Judaism was superseded, as was the worship of the first period, by the new gospel, and the world has gradually been returning to God's way and blessings. A complete return means the salvation of the world.

The Perfect Priest

by Aquila, the Preacher

An address delivered in the same rocky amphitheater. About 1:00 to 2:00 p.m.

Friends, we consider it a great privilege, and it gives us supreme joy to come to you today, that we may commune together and consider the wonderful love and wisdom of God.

This annual feast is indeed a very appropriate time while we are entirely free from all obligations, having fulfilled the old, and the new year's work still in the future, to come aside and carefully talk over once more these great truths, lest we forget.

Because we enjoy so many blessings every day continually, we are apt to lose sight of the fact that we did not always have these glorious privileges, that they were made possible through the faith and hope of Jehovah. It is well for us to know and remember well the love and the price that was expended to give us all this.

Laying aside for the time being the beauty we see all around us, the continuous round of blessings enjoyed, the glories of our heavenly home, the dear association and companionship of earthly loved ones, let us examine the actual underlying reasons for our happiness and heavenly existence.

Immanuel tells us that God loves us, not only as a class, but each one individually. Jehovah, our Father, loves each one of us. The Holy Spirit, our Mother, loves every human being. Immanuel, the only Son, loves each and every one of us. He has told me this, He has told you this, and we know it is true, because it is abundantly proven to us every day, and every hour of our heavenly life.

But we might ask, what is love? What do we mean when we say we love one another? What is it for God to love us? What is this first attribute of God, this beginning of all things, this thing which has baffled the intelligence of all the created beings? What is it that angels and cherubim and seraphim have puzzled over from their creation until the sacrifice of Jesus?

So profound is the nature of love, and so unfathomable the mystery that brought it into being, that those whom Jehovah has entrusted with the sacred privilege of revealing His laws and wishes to us throughout our entire lifetime, have been unable to make us understand what it is. Not till we come over here and meet Him face to face, do we know the truth and wonder of love.

They have told us that Jehovah was love, and we have wondered how He could be Jehovah and be love also. They told us that He was life, and we have wondered how He could be our life and the life we see all around us. They told us He was the way of salvation and we have wondered all our natural lives how He could be a way.

Brethren, there is only one explanation of our inability to comprehend this great truth, and that explanation does not lie with Jehovah, but with man. The mind of the natural man was not capable of understanding it. Not until we had laid aside the natural body and could examine it unhindered by natural impediments, could we see how these things were.

It was just as true of all those who have tried to give us His revealed words. They could not tell us because they, too, were unable to do so because of human lack of understanding.

Let us examine love critically. It is the first attribute of Jehovah. Jehovah created it before anything else. It was His first creation. When He existed alone in the midst of the endless expanse of primary spirit, He created love.

Since coming to Heaven and into the full knowledge of all things which have been hidden from us in our mortal existence, we have learned that all laws are Jehovah's laws, that all His laws are natural laws. All His creations fit together, work together and agree with each other perfectly. In Him alone exists omnipotence and omniscience. All things whatsoever that man is able to comprehend, both corporal and incorporeal, tangible and intangible, have been created by Jehovah.

Jehovah's first creation was motion or action. The first thing He ever did was to do something for something that was not for Himself. He started action in the great mass of primary spirit, which when once set in motion cannot stop without His intervention to stop it. Jehovah does not act negatively. He acts positively. He is the positive force in all creation. The other portion or the part that we might call the negative,

is His Holy Spirit. This motion once started will never stop, because He sustains forever that which He creates.

All of Jehovah's creations have been acts of wisdom and of perfection. He has never destroyed that which He has once created, but has continued it and modified it and perfected it, and each stage in its existence has been an advance over its former condition, until it arrives at the station or place His wisdom has predetermined for it.

If we examine carefully all the other six attributes of Jehovah, we will readily see that the term we call love can be replaced by action toward other beings, which are modified, beautified, glorified, and perfected by faith, hope, virtue, charity, humility, and co—operation. (Communion)

We can only comprehend those things about God, which we ourselves can know and experience. We do not understand what is beyond our feeling.

Using these truths as guides, let us examine what we have experienced that we have always called love, and see if it is action toward something outside of ourselves, modified by these six attributes.

If we use the familiar expression, "Love one another," we readily see that we love only those in whom we place our faith, our companions, friends, relatives, associates, and those in whose interests we have acted.

Also, we love those whom we hope will be, do, and attain unto the very things for which we love them and work for them to attain. It is thus that we love our enemies, and those that spitefully use us.

Also we love those whom we regard with purity and virtue, unassociated with the grossness and immorality of the world. Action coupled with licentiousness has never been called love. It has been called lust, rightly.

Also we love those to whom we extend charity in any or every way, either in thought, deed, or substance, with guiding help or substantial aid. We love the objects of our help.

Also our love is extended only to those we would serve, before whom we are humble. He that loves much serves much, and often loves those whom he serves when they do not reciprocate in either service or love. Love and humility are inseparable.

We love those with whom we co-operate in the many enterprises of life, and the more intimate the communion, and the closer and more

personal the co-operation, the greater is that love. We are always ready to co-operate or commune with those we love.

This leads us to the real definition of love which is, "Love is spiritual action, directed and modified by faith, hope, virtue, charity, humility and co-operation."

We see, therefore, that Jehovah is not love, Jehovah is not life, Jehovah is not the way, but He is the author or creator of love, of life, and of the way of salvation. Furthermore, all love is a direct result of His creation, and there is no other way of salvation except His way. Jesus has shown us this way very plainly in His teaching.

Jesus told us many years ago that Jehovah so loved the people that He gave His only begotten Son that whosoever believed on Him should not perish, but have eternal life.

Knowing that love is the active attribute of Jehovah, we can now understand why love brought about this wonderful result. While we thought that Jehovah was love, we could not understand how He could use it in action, as He could not both be and do, at the same time. He alone knows how to exercise love perfectly for He knows what it is perfectly.

Jehovah is not angry with man. Wrath is not an attribute of Jehovah. It is a negative expression. It is the absence of several divine attributes and is, therefore, impossible of conception in connection with any one of the Trinity of God.

Punishment, pain, suffering, sorrow, sin, and disobedience are also foreign to Jehovah. They exist in the world, not as a creation of Jehovah, but as a negative result of breaking the natural laws which have been made to produce the opposite effect.

God made man the highest and most perfect of all His creatures, giving him the privilege of choice in all things, but conditioning eternal life upon the choice he should make. Knowing that some would choose disobedience to His natural laws, He planned accordingly.

Jehovah so loved the people that He gave the life of His Son as a perpetual substitute for the life of any of the people who had forfeited their own life through disobedience. He did this before any man had disobeyed. The sacrifice of Immanuel was made before man was placed on earth, but His life was not given until He appeared on earth in human form.

The substitution is made for any person who has disobeyed, thereby restoring them to the inheritance of eternal life which they

had forfeited by obeying those things which have been substituted as a universal plan, suited to all people, all ages, and all manners and degrees of disobedience.

The child who has broken but a small law must follow all the details of the plan of salvation, just as surely as that person who has taken life, or committed a greater sin. Jesus has shown us in His teachings that God is not a respecter of persons, but that all who come to Him He will in no wise cast out, all receiving the same wages for their obedience.

The justice of God does not demand a satisfaction for sin. It was not necessary for Jesus to die to satisfy His Father. Jehovah does not rule His children with judgment and justice. He rules them with mercy and forbearance. When one of His children harms himself by disobedience of natural law and brings upon himself unavoidable payment for that disobedience, Jehovah, through love, offers him the opportunity to be restored to eternal life. This is done by the exercise of the same will that caused his disobedience by obeying other laws substituted for the broken laws.

Jehovah's love, as shown to the world through His Son, draws all men back who are willing to come. But those who refuse to co-operate with God in His work of redeeming them from the consequences of their own disobedience are forever lost. He does not compel them to accept eternal life. He still allows them to exercise their liberty of choice till death. Jehovah's love follows them as long as they live.

Obedience to God's commands, as given for man's salvation, depends entirely upon the individual. He is his own priest, and can pray to God in the name of Immanuel at any time. He may confess his faith in Christ to any individual or group. Anyone may immerse him in the name of the Trinity. Salvation in no way depends upon any preacher, priest or church officer, though they may help a great deal in many ways.

Jehovah so loved men that He gave the life of His Son that all who believe on Him need not perish, but may obtain eternal life by obeying His commandments.

My Summary

Jehovah, The Holy Spirit, and Immanuel love each and every one of us.

All laws are Jehovah's laws. All His laws are natural laws, and all fit each other perfectly. They are unchangeable. He acts positively, and with love.

LOVE IS SPIRITUAL ACTION, DIRECTED AND MODIFIED BY FAITH, HOPE, VIRTURE, CHARITY, HUMILITY, AND CO-OPERATION. Jehovah is the author of love, life, and the way of life.

Jehovah is never angry with man. Wrath is not an attribute of God. Punishment, pain, suffering, sorrow, sins, and disobedience are foreign to God; caused by breaking His natural laws.

Man was created with the power of choice given to him, and Immanuel sacrificed Himself before man sinned. This substitution is made for any sinner, thus restoring him. It is available by obedience, substituted for disobedience and broken laws.

God does not force obedience or salvation. Man accepts or rejects the conditions of his own free will. It depends upon no one but himself, as he is his own priest. God loves; man must love also.

The Universal Order

*Tuesday, September 6, 1932
7-50, Jubilee, Church of Christ.*

On earth in the forenoon, I made the rounds of the District Relief headquarters and at noon Mr. Fowler and I went to the dock and got his freight from the boat which I hauled out to his home, making two loads of it. After 2:30 p.m. I was at home.

In Heaven, I spent the entire forenoon with Grandpa and Grandma Headrick at their home in Mary's Land, and went with them to the *Church of the Savior* for the last Jubilee meeting of the year. It lasted from about 8:30 until noon.

Heaven

by Israel, the Prince of God

An address delivered in the *Church of the Savior*. About 9:30 to 10:30 a.m.

While we lived on earth we measured the span of life from the cradle to the grave. Our years were three-score and ten plus one, and if we lived longer our body was infirm and many of the joys of our living were turned into sorrow and suffering.

But the span of human life is a great deal longer than the short period beginning with birth and ending with death for a great many people.

It does not begin before earthly life but it continues after that life is finished. The spirit of man does not exist at all, in any form or shape before its human life, nor has it existed as the spirit of some other being, neither spiritual nor earthly, but each human spirit is a new creation.

God created man in the human form and placed him on the earth, male and female created He them, with a spirit, a soul, and a body, and He commanded them to be fruitful and multiply. Man has obeyed that commandment.

When God created man He gave him greater powers than He did any other creature. He gave him part of His own creative power, and for this reason He holds him responsible for his actions. No other creature sins. No other creature has a Redeemer. God has not made a sacrifice for any other creature, either in Heaven or on earth. God loves man above all of His other created beings.

The love of God for man, His solicitous care and His perpetual blessings above other creatures, is justified because man has created every person on earth, after God had created the first seven men and women of the first seven races. God created the first, but man created his descendants.

Man has both a soul and a spirit. All other creatures in Heaven are purely spirit, without a soul, and other creatures on earth have a soul, but they have no spirit. Man alone, of all God's creatures, is born with both a soul and a spirit.

A man and a woman, co-operating together, produce a child, create a child, and when that child is born, they have created for that child a body, a soul, and a spirit. God created the first seven pairs of human spirits, but they and their descendants have created all the other human spirits on the earth.

Of no other creature has God said that the male and the female should join together as one flesh, a spiritually complete being, never to be separated throughout eternity. Of no other creature has He demanded chastity and virtue. For no other creature has He condemned adultery and fornication.

Man is different from all other creatures. Man is a creator in a small way. While God can create anything, man's creation is limited. No other being that God has created can create a spirit. This is the reason for God's solicitous care. Just that, for man partakes of the divine nature of God.

One man has been born on earth whose spirit did not have an earthly father or an earthly mother. That man was Jesus the Christ. He existed as a spirit, the Son of Jehovah His Father, and the Holy Spirit His Mother, from the dawn of creation. If Jesus had been created by an earthly father He would have had a spirit created by an earthly father, but He was created by Jehovah and Mary creating an earthly body, and the Holy Spirit placing in that body the spirit, Her own Son, our Immanuel.

In all other respects He was a man as you and I. But His spirit was God. His body died the same as any other human body, but His spirit could not die, for it was created by Jehovah and the Holy Spirit.

The spirit of man is condemned to death. It will die a natural death the same as the mortal body by the very laws of nature by which it was created. But God has provided redemption for that spirit. They have provided a new birth, made possible by the sacrifice of the human life of Immanuel.

The spirits of the first men created, called the Sons of God, did not die, but entered into eternal life through the operation of natural law, because they had not broken that law. But the sacrifice of the Son of God had already been provided in case they should, and when they did, sin. But every spirit born on earth in the human form since sin entered must be born again in order to have life after the death of the body.

The refusal to be born again is a sin against the Holy Spirit which by its very nature cannot be forgiven. It is the unpardonable sin. The spirit dies and that is the end of its opportunity to enter eternal life and Heaven prepared for it.

This beautiful Heaven in which we have lived so many years, was provided for the spirits of twice-born man, those born of an earthly mother, and also of the Heavenly Mother. All who believe on Immanuel, but have not been born spiritually are brought to *Beulah Land* and given an opportunity to be born again, after which they have access to all of Heaven. No spirit ever dies until it has sinned.

Babies and innocent children come directly to *Beulah Land* when the body dies, and when they are old enough to understand, are born again.

God has reserved Heaven for the innocent and the redeemed, and has provided here for their eternal life with Them forever. Here has been provided, in spiritual form every desirable creation of God, from the dawn of creation.

After leaving the preparatory country, we come to the land of elements and inorganic primary forms in all their inspiring grandeur, beauty, and radiance, which in turn is made more beautiful by the vegetable life, flowers, trees, fruits, and waving grain. The great preserves of animal life in so many wonderful forms, adds to our enjoyment, but it is reserved for the land of churches for man to receive his highest spiritual satisfaction.

One enjoys a visit to the New Jerusalem. We admire its beauty, its teeming activity, its perfection and its power, but we do not want to stay there. We can live here, in this church land forever, and here we will live forever. This will be our eternal home, and the entire expanse of Heaven will be ours to explore, study and enjoy throughout eternity.

God, in Their goodness, created man, created Heaven for his eternal abode, and made the natural laws in such a manner that he could come here to live with Them throughout eternity. We praise Them for Their wonderful gift to man.

Heaven is indeed a wonderful reality to all the redeemed. It has been the hope and inspiration of mankind all down through the generations. The hope of eternal life has been our mainstay in the midst of overpowering temptations, sorrow, struggle, and apparent defeat.

It has been the inspiration of all that has been worthwhile in the advancing civilization and progress of man in every line of worthy endeavor. It has made real our faith, given us an infinite return on our tithes and gifts, reunited us with our loved ones, brought us face to face with our Redeemer, and given us a realization of the God Who does so much for us.

Only the love of God could make possible the glorious and bountiful returns that have come to us from the infinitesimally small investment we made while in the flesh.

The great achievements that have crowned the efforts of those who have gone forward along the lines of their earthly preparations have been out of all proportion to the expected or even desired results.

Our homes are palaces of luxury. Not only is every need more than supplied, but every desirable thing has been anticipated, and it has all been clothed in beauty and symmetry, beyond the highest conceptions of our imaginations.

And our association here with the redeemed of earth has been a communion and a co-operation that has shown to us in its reality the perfect working of that great law of God, "Thou shalt love thy neighbor as thyself."

Second only to the joy of meeting our Redeemer and the Holy Spirit, is the happiness that comes from being reunited with the ones we have loved while on earth. Although we know that the reunion of husband and wife, the two portions of the perfect human spirit, is the happiest of all associations in Heaven, still the association with all our

loved ones is so near and dear to us that it leaves us impoverished for terms to express its preciousness. This includes both those whom we had known in the flesh, those who had preceded us that we had never known, and those of our descendants who were yet unborn when we came.

By no means the least of our heavenly blessings is this gathering place where we have met today with all the hallowed associations that have been ours throughout the years of our life. Here we meet Immanuel face to face every Jubilee Day and many Sabbaths, and occasionally upon attendance at morning or evening prayers.

We love the songs of praise, the hours of prayer, the periods of music and hallelujahs, the speeches of edification and education, the growth in communion, and the opportunities to express our appreciation. We do this through our Redeemer to Jehovah, His Father and our Father, and to His Mother and our Mother, the Holy Spirit of God Who ever mothers and guides and comforts us in all things.

My Summary

Through natural laws children are created by their parents, each person a new creation, with a soul, a spirit, and a body. The span of the life of the body is seventy-one years. It dies and returns to the earth.

The spirit is also a new creation by the parents; no other creature ever created a new spirit. The spirit dies a natural death when the body dies, unless redeemed by Christ.

Earthly creatures have a soul, heavenly creatures are spirit, man has both. Jesus had an earthly Mother for His body. Jehovah was His Father in body and spirit, and the Holy Spirit was His spirit Mother.

Heaven is only for twice-born men. No spirit dies until it sins. Babies and innocent children come directly to *Beulah Land*. No one leaves *Beulah Land* until they are born again. Heaven is for the redeemed. No one else enters there. It is a land of mansions, blessings, and happiness. Families are reunited. All wants and needs are supplied. Worship is a joy, and eternity a reality.

Jehovah's Laws

by Wycliffe, the Morning Star

An address delivered in the *Church of the Savior*. About 11:00 to 12:00 am.

The laws of Jehovah may be for purposes of study and examination, divided into seven great heads or departments, which cover very well the field of activity in which any portion of the created universe or of the original spirit is concerned. These may be designated as follows.

- I. Laws of the Primary Spirit.
- II. Laws of Inorganic Creations.
- III. Laws of the Vegetable Realm.
- IV. Laws of Animal Life.
- V. Laws of Man's Natural Action.
- VI. Laws of Mental Attributes.
- VII. Laws of the Human Spirit.

We cannot mention all laws here today, but will discuss many that have been under study in the period just closing.

The Laws of Primary Spirit

From everlasting, and until creation commenced, there has always existed two things: an essence, and an intelligence. The essence was primary spirit, and the intelligence was I Am, or Jehovah. The first creation of that intelligence was His plan, idea, or attributes, under which He would make His creations. These attributes which He assumed for Himself were His first creation.

1. Love
2. Faith
3. Hope
4. Virtue
5. Charity
6. Humility
7. Co-operation

That primary spirit was used by Jehovah to continue creation for His own use, possession, contemplation, and enjoyment. When He had completed this next step in creation, the primary spirit had been subjected to the first laws of association, and had emerged in the following forms:

1. Spritas, or spirit gas
2. Spiritene, or spirit fluid
3. Spiritites, or spirit solid
4. Spiritower, or spirit power
5. Spirito, or spirit waves
6. Spiritism, or spirit attraction
7. Spritlife, or spirit being

Following the creation of the three forms and the three actions of primary spirit, Jehovah created the Holy Spirit. Jehovah and the Holy Spirit created Immanuel. The Three then created the first two orders of spirit beings.

1. Jehovah, Male, Positive
2. Holy Spirit, Female, Negative
3. Immanuel, Male, Positive
4. Creepers, Reptilian in form
5. Workers, Godlike in form

From this period of the beginning onward, in universal existence, we know God as being in three Persons, each acting in accordance with Their own created laws. After the creation of the Family, everything was created in co-operation, each acting in Their own individual spheres, and through Their laws.

Four Phases of Element Creation:

1. Motion, of Primary Spirit
2. Duospirit, or element creation
 - Primary Spirit, Negative
 - Spiritower, Positive
3. Heat, Result of element Motion
4. Light, Result of Element Heat

The universe, as far as people are concerned, consists of three dominions or authorities:

1. Jehovah's Kingdom, the entire universe
2. Holy Spirit's Kingdom, spiritual creatures
3. Immanuel's Kingdom, human creatures

Jehovah divided the duration of time into convenient intervals, for the convenience and help of people of the earth as follows:

- 7 Parts—One hour
- 7 Hours—One division of the day
- 2 Divisions—Night watches
- 4 Divisions—One day time
- 7 divisions—One full day
- 7 Days—One week
- 7 Weeks plus Jubilee—One month
- 7 Month plus Atonement Period One Year, or 365-6 days
- 7 Years—One period of life
- 7 Periods plus Jubilee Year—One active life, or 50 years
- 10 Periods plus Jubilee Year—one full life, or 71 years
- 7 Active Lives—One line of heredity, or 350 years
- 7 Lines—One people or nation, or 2450 years
- 7 Nations—One trial or judgment or 17,150 years

As a primary law, Jehovah established the law of invariableness in all the actions and reactions of the laws governing the creations of spirit and duospirit in all its forms. He made a law of forgiveness of mistakes of man's dual mind upon conditions.

Laws of Inorganic Creations

Primary spirit, by creation, with the application of motion, and the guidance of its association by Jehovah, evolved into the following seven associations, each with its group of laws, governing its existence:

1. Primary spirit fills all space to infinity.
2. Spiritas, the first association of spirit with motion, producing a gaseous unshaped spirit.

3. Spiritene, continued association with greater motion, producing a fluid or liquid form and shape.
4. Spiritite, an association with motion in the maximum action, possible in primary spirit, producing a spirit with definite form and shape.
5. Spiritower, power producing the motion by which all three primary forms are held intact.
6. Spirito, a power wave produced by the action of varying degrees of spiritower acting upon primary spirit, before it reaches the spiritus existence.
7. Duospirit, a transition form, wherein spiritite with the application of greater motion, reaches an unstable state, and combines with spiritower into another stable state, with enormous heat and great amounts of spiritite and spirito. This new state is reached and the transition made instantaneously, like an explosion, the result being atoms of a new state or form, elements.

With the new form of spirit or elements, the universe of suns, stars, worlds, moons, and innumerable masses of unshaped element were created, and the laws governing the new form created:

1. Chemistry. Composition and arrangement of elements.
2. Physics. Relations of the forms of elements.
3. Geology. World forms and creations.
4. Metallurgy. Crystallization and gems, metal forms.
5. Alchemy. Transition of elements.
6. Duology. Power, waves, attraction, rays.
7. Spirit light. Radiance, luminosity, extreme motions.

Seven orders, or kinds of creatures, were created at different times by God for help, co-operation, and association, each creature being governed by the code of laws applying to each as follows:

1. Creepers. Reptile form, primary spirit aid.
2. Workers. Godlike in form, spiritual creatures aid.

3. Walkers. Beast like in form, duospirit aid.
4. Helpers. Godlike in form, preparation for life aid.
5. Flyers. Bird like in form, motion and communication aid.
6. Angels. Godlike in form, mankind aid.
7. Man. In God's image, companionship and co-operation.

With the aid of these spiritual creatures, each for His own special work and place in the plan of creation, God proceeded to shape the universe, the heavens, and the earth. We may enumerate the general scope of this work as follows:

1. Formation of the universe
2. Location of the stars
3. Shaping the solar sun
4. Solar planets and moons
5. The earth for man
6. Vegetable life on the earth
7. Animal life on the earth

The results of these associations may be placed under seven headings:

1. Primary spirit forms
2. Holy Spirit
3. Immanuel
4. Spiritual beings
5. Duospirit elements
6. Beulah transition period
7. Heaven and eternal life

The *Beulah Land* transition period of human life may be placed under seven heads

1. Entrance requirements
2. Conditions of citizenship
3. Study and growth
4. Occupation, work, talents
5. Worship and prayer
6. Association and co-operation
7. Graduation, commencement, advancements, new birth

Here one learns the great underlying mysteries that even the angels had not been able to understand. These wonderful laws had been kept for men to comprehend and use for useful purposes.

Laws of the Vegetable Realm

After the inorganic creations comes the advent of life, and all the laws regarding the wonders of the plant, growth, beauty and fragrance, and its usefulness to God's created beings. The various phases of vegetable life and laws may be studied under these heads:

1. Creation of original basic forms
2. Dual nature, male and female
3. Transition from inorganic order
4. Assimilation of food and growth
5. Maturity, beauty and use
6. Reproduction and inheritance
7. Change to higher or lower orders

In the Conservatory of Beauty we are studying and applying the laws, not only of growth, but of class groups, landscaping, useful disposition, human use, and many other things of interest to many:

1. Cellular structure and system
2. Shape, size, form, habits
3. Color, pigmentation, combinations
4. Reproduction of dominant traits
5. Reproduction of recessive traits
6. Principal dominants of the seven orders of plants
7. Principal recessives of the seven orders of plants.

The original vegetable life creation, the change or transition of inorganic substances into living tissue, was made in seven orders, classes, or kinds. This realm partakes of the nature of both the inorganic and the animal realms, between which it lies.

Laws of Animal Life

Vegetable life is wonderful but animal life is much more interesting to study because of the activities of the individual, and also because man on earth lives the natural life of an animal as well as a spirit. The animals were all created in the fifth and sixth periods, closing with the creation of the seven races of men.

Seven fundamental laws of life

1. Creation, water life, air life, ground life.
2. Male and female, reproduction, not creation.
3. Transition from vegetable and inorganic substances
4. Growth from cell, assimilation of cell material
5. Maturity, beauty, symmetry, usefulness
6. Inheritance traits and laws
7. Return to inorganic substances

The study of the individual animals gives us the follow interesting lines of investigation and experimentation.

Variation among animals, there are never two just alike.

1. Structure and plan
2. Shape, size, and proportion
3. Color and combinations
4. Dominant reproductions
5. Recessive intensification
6. Principal dominants of the seven orders of animals
7. Principal recessives of the seven orders of animals

All animals were evolved from one of the seven original orders of animals created by God as we see in our reserves in the *Zoological Gardens*.

The study of the animal life of man, in its association with the spiritual life through the interdependence on the dual mind, gives us the following seven heads for consideration:

Man's Natural Action

1. Man's spirit
2. Man's life or soul
3. Spiritual mind
4. Earthly mind
5. Spiritual body
6. Earthly body
7. Dual memory and mind

Man's life does not necessarily end with the animal life of earth, but is continued in the spiritual body and surroundings in Heaven.

Laws of the various departments of life in Heaven

1. Life in *Beulah Land*, preparation, *Beulah Land*.
2. Life in educational work, *Paradise*.
3. Preparation of elements for use, *Radiant Hills*.
4. Vegetable life and grouping, *Conservatory of Beauty*.
5. Animal life and grouping, *Zoological Gardens*.
6. Human life and homes, *Church of the Savior*, *Church Land*.
7. Home of God, Jehovah, Holy Spirit, Immanuel. *Great White Throne*.

Laws of Man's Natural Life

Man, as we know him today on earth, was created and placed there at the close of the sixth period of creation. There is an unlimited number of Superficial Laws for this section but I can mention only a portion:

1. Six days work, one day rest.
2. earth resources belong to God
3. Love God
4. Love righteousness
5. Love others
6. All men have equal rights
7. One-seventh for Common fund.

Production, or Material Made

1. Co-operate
2. Follow God's laws
3. Daily need will be supplied
4. Do not withhold God's tithe
5. Do not hoard above your needs
6. Make no debts with others
7. Loan nothing at an advantage

Increase, God's Interest

1. Production belongs to the producer
2. Give God one-seventh, remainder is increased
3. Sow righteousness, reap abundance
4. All over production belongs to God for advancement of all men
5. Overhead operating expenses
6. Help the needy and dependent
7. Educate the people.

Exchange or Disposal of Production

1. All exchange on an equality basis
2. No increase charged or paid
3. No profits added to the cost
4. No taxes added to the cost
5. No interest paid on anything
6. No dishonest or sharp dealing
7. No stealing by any method

The Medium of Exchange

Money is dangerous. Gold and silver or other valuable substances make false standards. Human labor is the only true standard of value:

1. Possessed by all
2. Equally distributed

3. Always available
4. Unchangeable
5. Cannot be hoarded
6. The only universal possession
7. No interest or debts incurred in its use

Observance of the Five Point Moral Law

1. Thou shalt not kill
 - No individual shall ever kill another individual
 - No group shall ever kill an individual
 - No group shall ever make war upon another group
2. Thou shalt not commit adultery.
 - One man have one wife, family record kept
 - No divorces except for adultery
 - Survivors marry only other survivors
 - No adultery practiced
 - No fornication practiced
 - All children are legitimate
 - Natural marriage results in offspring with spirit, soul, and body
 - Spiritual marriage results in offspring with spirit, soul and body
 - Natural marriage changes to spiritual automatically when both parties are born again
 - Persons born without a spirit cannot reproduce their kind
3. Thou shalt not steal
 - Not by private ownership of natural resources
 - Not by corporations or non-punishable methods
 - Not by hoarding more than legitimate share
 - Not by making debts for future payment
 - Not by lending money on interest or increase
 - Not by charging rent, shares, or increase for your excess property
 - Not by profits on sales, or exchange of property

Human laws and courts are used for robbery and the protection of the robbers. You should be guided by the following laws for governments must exist as God's agents on earth:

4. Thou shalt not bear false witness
 - Obey the righteous laws of your governments
 - Disobey the unrighteous laws
 - Refuse all court action of all kinds
 - Refuse to make an oath
 - Disregard lawyers in all cases
 - Make no false testimony
 - Make no false statements upon any matter whatsoever
5. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God hath given thee.

Children should honor their parents by marrying properly, so that the family will improve from generation to generation in bodily grace and beauty, and in natural and spiritual powers and talents.

Natural Laws of Selection for Inheritance of Righteousness

1. Honor thy father and mother. Obey the righteous; disobey the wicked.
2. Keep a complete family record for seven generations.
3. Children of God marry children of God in the first, second, third, fifth, seventh and each second generation thereafter.
4. Children with a backward inheritance shall marry an individual in the second advanced generation.
5. Children of God may marry sinners under the following seven conditions:
 - It shall be the sinner's first marriage or else not the saint's first marriage.
 - Sinners shall keep the five point moral law.
 - Sinners shall not interfere with the church life.
 - Sinners shall not teach children false religions.
 - Children shall be taught the true religion.
 - The saint shall be of the fourth, sixth, or later second generations.

- It must meet with the approval of the church in all particulars.
- 6. Lowest generation in record governs converts, renewals, and backward inheritance considered of the first generation.
- 7. Individuals of like gifts and of similar desirable characteristics shall marry to help develop to perfection the natural gifts and talents with which man has been endowed.

Laws of Mental Attributes

The mind of man and the laws relating to his mental development are both natural and spiritual in their nature.

Mind of man, dual in nature.

1. Natural, as an animal
2. Spiritual, as a spirit
3. Spiritual memory perfect
4. Dual nature co-operation
5. Dual death
6. Bodily death only
7. Second death, eternal

The sacrifice of Immanuel was to release this wonderful mind from the accumulated error and sin, which causes its death.

The attributes of Jehovah are exercised by the Holy Spirit and by Immanuel in all their associations with man, the same as they are exercised by Jehovah. When man disobeys God, sin produces in the mind of man seven opposites to these wonderful attributes.

<u><i>Attributes</i></u>	<u><i>Blessings</i></u>	<u><i>Sin-error</i></u>
Love	Air	Hate
Faith	Food	Distrust
Hope	Seasons	Despair
Virtue	Day	Lust
Charity	Physician	Greed
Humility	Night	Vanity
Co-operation	Water of Life	Enmity

Jehovah has given us His laws, and has also given us a form of government patterned after the family of God.

1. Revealed Government, Divine Family Pattern
2. Jehovah's Authority
3. Holy Spirit's Authority
4. Immanuel's Authority
5. Official Laws
6. Superficial Laws
7. Artificial Laws

Jehovah's Laws Binding

All seven races were given the law orally by direct communication from Jehovah, and after they had a written language, a copy, engraved upon stone or metal.

The New Testament in its present form is near enough to a correct interpretation of that law to be a reliable guide, wherever it speaks authoritatively.

Men's translations and interpretations of God's law are not binding only so far as they agree with that law.

God's interest provides for the support of the government, the agencies for distribution of production and administration purposes.

GOD'S INTEREST

1. God's ownership of resources
2. Man's use of these resources
3. Man's production his own
4. God's production His own
5. Co-operation produces an excess
6. Six-seventh, man's share in the co-operation
7. One-seventh, God's share for the government

When man gives God one-seventh of his production, God increases the remaining six-sevenths to more than the original whole amount. But to make this interest effective and receive the increases, God alone must be man's guide. Man must not follow human creeds. If he does this, the help God can give is unlimited.

No religion, because all truth must agree to produce good results, and the false religion ruins the entire plan. Religion, truth, law, science and philosophy must agree, and if true, they will and do agree. The following graces should be cultivated, and are a direct outgrowth of following God's truth in all possible ways:

1. Truth
2. Honesty
3. Justice
4. Purity
5. Beauty
6. Praise
7. Fidelity

The following evils should be avoided, for they are a direct outgrowth of disobeying God's truth, and working in opposition to God:

1. Wrath
2. Punishments
3. Pain
4. Sufferings
5. Sorrow and grief
6. Sin and disobedience
7. Discouragement

God stands ready to forgive man everything, and requires mankind to assume the same attitude toward their fellow beings:

1. Must be sorry for the wrong doing
2. Must desire to do the right thing
3. Must ask to be forgiven
4. Must make all restitution possible
5. Must forgive unlimited times

Parents have a definite duty to perform for their children, guiding them aright in their mental training that they may develop correctly:

1. All parents should be saints
2. Have a righteous home life
3. Study the word of Jehovah for instructions
4. All teachers should be saints

5. Supplement school by home training
6. Supervise group contacts
7. Help by personal experience and training.

Two classes of talents are inherited from parents.

1. Dominant,—plainly discernable.
2. Recessive,—hidden, often unknown.

Children may be effectively trained through the exercise of these agencies.

1. Imitation
2. Suggestion
3. Regulation

Laws of the Human Spirit

Man was created a spirit only, at the beginning. When the earth was prepared he was placed there and given an earthly body. Not until man needed them, through the degenerating effects of disobedience, did Jehovah reveal to man the full natural laws which would regenerate him. These natural laws are of great volume, and most of them affect man's spirit as well as his body, but we will briefly outline those most important to know.

Jehovah's Kingdom Laws

All Jehovah's Law is Natural Law

1. Unchangeable from creation to eternity
2. Spiritual laws for man's spirit
3. Material laws, all earthly material

Being made by Jehovah, they all agree with each other, and supplement, explain, and interpret each other.

Original Spiritual Attributes

	Attribute	Opposition
	<u>Expression</u>	<u>Expression</u>
1.	Love	Wrath and anger
2.	Faith	Punishment and harm

- | | | |
|----|--------------|------------------------|
| 3. | Hope | Pain and dread |
| 4. | Virtue | Suffering, disease |
| 5. | Charity | Sorrow and grief |
| 6. | Humility | Disobedience and sin |
| 7. | Co-operation | Selfishness, indolence |

Exercise of the law of attributes, prevents the effect of the opposites.

The Fruits of Spiritual Obedience

1. Joy
2. Peace
3. Patience
4. Gentleness
5. Goodness
6. Meekness
7. Temperance

Man's spirit is created by his parents here on earth. Heaven is not prepared for these human born spirits but only for those who have been born again, born spiritually, born of our Heavenly Mother, the Holy Spirit.

1. Death of the body and the spirit
2. Death of the body only
3. Second death, death of the spirit

For the purposes of intercommunication between God and man, there has been three agencies used on earth.

1. First universal priesthood, with independent priests
2. Hebrew preparatory, organized with a High Priest
3. Individual, with the Church organization

Under the Church organization we have our Priest forever, and all individuals or churches may commune with God through Him.

1. All former priesthoods removed
2. Universal priesthood established
3. Church to perpetuate the Communion
4. Established permanently for eternity

The word of Jehovah, His will, His decrees for man's conduct, His laws, have been revealed to man and are binding upon him in the true form as revealed.

1. Revealed correctly and truly
2. Human mistakes and sin have made many changes in it
3. Binding nevertheless in original form and meaning
4. Immanuel's interpretation of it is correct in every way

Under these laws, obeying them, and in conformity with them, man lives his life, on earth and in Heaven.

1. Develop talents, spiritual & earthly
2. Perfect co-operation between God and man
3. No limit to achievement if obedient to the laws
4. Any special lawful blessing possible to the obedient

In order for man to attain to the desirable earthly blessings, develop his talents and secure eternal life, he must know and obey these basic laws of Jehovah, governing mental action for the dual mind.

1. Love God
2. Love Righteousness
3. Love Others

Immanuel's Kingdom Laws

These three laws may be expanded and stated by the following brief outline.

1. Individual Law, Love God
 - a. Faith in God
 - b. Repentance for disobedience
 - c. Confession of reliance on Immanuel
 - d. Communion with God and brethren
 - e. New Birth, child of Holy Spirit
 - f. Righteous living, obeying God
 - g. Church life, help and aid
2. Individual and group law, the Moral Law, Love Righteousness.

- a. Thou shalt not kill
 - b. Thou shalt not commit adultery
 - c. Thou shalt not steal
 - d. Thou shalt not bear false witness
 - e. Honor thy father and thy mother
3. Group Law, Thou shalt love thy neighbor as thyself
- a. Help those in need
 - b. Settle differences out of court
 - c. Forgive all who ask for it properly
 - d. Do not worry over daily needs
 - e. Group ownership of the wealth
 - f. No great individual wealth
 - g. No interest, rent, increase, or profits

Citizens of Immanuel's Kingdom

- On earth
- 1. New born men
 - 2. Not new born
- In Heaven
- 1. New born men
 - 2. Not new born
 - a. Heavenly spirits
 - b. Earthly spirits

Government of Immanuel's Kingdom

- 1. Elders, chiefs, highest in authority
- 2. Deacons, greater number, details
- 3. Preachers, communication, leadership
- 4. Brethren, working together

Administration of the Church

Elder's administration

- 1. The seven individual laws
- 2. The five moral laws
- 3. Subordinate superficial laws

Deacons' administration

1. The seven group laws
2. Subordinate superficial laws

Parents' administration

1. Children's education and church life
2. Dependents, relatives, visitors

Worship of God

Group worship directed by Preachers

1. Reading the word of Jehovah
2. Studying with aids, books, teaching
3. Prayer, individual and group
4. Preaching, group guidance
5. Thanksgiving and praise
6. Singing, human voice
7. Music, instrumental

Universal World Brotherhood

Seven races created with equal rights. No sick allowed. No poor allowed. There have been seven conditions or states of man since he was created by God.

Condition of Man

1. Spirit life in heaven
2. Seven races on earth obeying Jehovah's laws
3. Man on earth after he began disobeying Jehovah's laws
4. Hebrew preparatory state
5. The church of Immanuel
6. Beulah preparatory state
7. Eternal life in heaven

My Summary

The laws of Jehovah are all natural laws, invariable, universal, and eternal. They are divided according to two classes, material laws, and spiritual laws. According to another into official and superficial. This address considers only official and superficial laws. We have divided them into seven headings according to another classification.

1. Laws of the primary spirit
 Pertaining to the primary spirit, creation and those things which come before any element was created
2. Laws of inorganic creation
 Laws of the universe, leading up to the time the first life in the form of vegetation was created
3. Laws of the vegetable realm
 Pertaining to the vegetable creation in seven orders
4. Laws of animal life
 Animal life, action, reproduction and heredity
5. Laws of natural action
 Man as an animal without spiritual action
6. Laws of mental attributes
 Laws of man's dual mind both material and spiritual, education and government
7. Laws of the human spirit
 Laws of the spirit realm, Heaven and earth, saint and sinner, the Church and the world

Faith and Confidence

Wednesday, September 7, 1932

Monday, 8-1, Forgiveness.

On earth, in the forenoon I made the usual trip to the depots in the automobile, and the afternoon I spent at North Ballard, auditing their books.

In Heaven with Donald Kerr I visited a church close to his home, lying just across the border in *Paradise*. The people in this locality had come from Africa. They were native Africans.

Faith in Jehovah and the Holy Spirit

by John the Beloved

An address delivered at an African Church in *Paradise*. About 7:30 to 8:30 a.m.

Many speakers have talked to you at different times about how you should live, what your duties and privileges are, and the blessings which come to us as a result of obedience. Many have talked about our wonderful Savior, our faith and trust in Him, and all the joys we have, as subjects of His kingdom. But today I want to talk to you about His Father, and our Father, His Mother, and our Mother.

While you lived in the material body on earth you knew intimately your father and your mother in the flesh. You know more about them than about any one else. One of the first things you remember in childhood is the thought of God that was given to you by the songs mothers sang. You early came to think of God as being a great powerful King, Who lived in a big palace in Heaven and had a long list of laws which He forced you to obey, whether you wished to or not.

Your conception of God included no help from Him at your task, but to the contrary, the devil was pictured to you as being right at your elbow trying to help you break God's laws and get you into trouble.

You were told about angels, but the stories were nearly always told to you in such a way that you imagined them up in the air, flying around, and somehow always associated with death, dying, or some great calamity or undesirable thing.

As you grew older you learned about Heaven and about Jesus. Heaven to you was a big city with high walls all around it, up in the air where the angels were flying around.

An old guard sat in a big chair by the entrance and admitted those he wished, and those whom he did not, he turned over to the devil who threw them into a big furnace where they remained burning forever.

Inside, the city was filled mostly with old gray haired men and women, saints, who stood in a big crowd around the throne where God sat. They sang songs to Him and played pieces for Him on big harps, the music of which was the supreme purpose of going to Heaven.

Jesus you pictured as a Jew, living in the Holy Land, bareheaded, barefooted, walking around everywhere preaching to dirty, sick, filthy heathens that He was trying to help. The more He tried, the more helpless they became, until they finally killed Him and He went back to Heaven, and you were never quite sure where He was up there or what He was supposed to be doing.

He had a Father, but His Mother never was mentioned. No family life was ever suggested. You were often led to believe that Jesus was God Himself, Who made Himself over into a little baby by some kind of strange magic, and came to earth to live. Just what He did about His throne and all those people standing around praying to Him while He was down there, was as big a mystery to you as the other thought that somehow He had divided himself up into two Gods.

When you became old enough to understand deep spiritual things you were taught that there was a mysterious, unexplainable peculiarity to God, He was a big perfect man and He had a Spirit, and somehow He sent His Spirit to earth to do things for Him. You were never told how He got along up here without a Spirit. You were taught that somehow God, God's Spirit and Jesus, were three distinct parts of God, and still They together were only one God. Everything along this line that you were taught on earth was truly a wonderful creature of the imaginations of men.

I think the greatest tragedy of all this misinformation that has been taught on earth has been the neglect of our Heavenly Mother. She is never mentioned as a Mother at all.

Sinful men have always relegated women to a lower place, have exalted themselves and robbed women of every thing they could. Consequently the very idea that there is a Heavenly Mother has been kept out of their minds by selfishness and sin, self-worship and misinterpretation.

Although the original revelations of Jehovah regarding Himself, the Holy Spirit, and Their Son have been destroyed and the interpretations of them have been mistranslated in many features, still the existing records on earth do not support the many garbled accounts and beliefs they have.

In the Hebrew writings, Jehovah is referred to in the masculine and the Holy Spirit in the feminine and Immanuel in the masculine. In the Greek writings, the Father and Son are referred to in the masculine, but the scribes who interpreted the writings from the original vernacular in which they were written, made the mistake of thinking that the Greek neuter was the equivalent of the original feminine.

It was understood correctly at the time by those who spoke the original language, that the Holy Spirit was feminine, and to Her was ascribed all the Lover, Wife, and Mother attributes.

This mistranslation was further complicated by the beliefs and suppositions of people who could not conceive of God as a personality made of nothing but spirit.

Their conception of God was a material Being, something like themselves, which had a spirit, which was a separate thing from the body. For this reason they often spoke of the Spirit of Jehovah, when in fact they meant Jehovah, because in reality the Spirit of Jehovah is all there is of Him, for He is nothing but spirit.

At other times when they spoke of the Spirit of Jehovah they meant the Holy Spirit, His wife. When these writings were copied and translated into another language or dialect, the distinction between the Spirit of Jehovah, and the Holy Spirit was lost, with the result that the true nature of the Holy Spirit has been misinterpreted.

Our God may be spoken of correctly in two ways. We may consider Them three distinct and separate Gods, the Father, Mother, and Son; or

we may consider Them a Trinity, or one God, composed of three parts because of their unity of attributes, purposes and powers.

In the same way we may speak of a human family as one personality because of their unanimity of thoughts, purposes and actions, and still each member of the family would have a distinct personality of his own.

In human affairs the wife and mother often loses her identity in the stronger and more authoritative position of the father, the same as the identity of the Holy Spirit has been lost in the greater position of the Heavenly Father.

There we saw as in a mirror, darkly, but here we see Them face to face, and seeing them we no longer speculate regarding Them.

We love Them. We love Them collectively for all the glorious things They have done for us, are now doing for us, and will continue to do for us eternally.

We love Jehovah our Heavenly Father, the Creator of the universe and all that exists in the heavens and on earth. Jehovah shaped the stars, suns, moons, and earths, and created the plants and animals and gave them life, and that life has been continued by the observation of His laws down to the present day.

Jehovah is the Creator of man and gave him a body and life and made it possible for him to live on earth and transmit that life and bodily form to his descendants.

Jehovah is the Creator of the spirit of man, and made it possible for every child born of human parents to also have a spirit.

Jehovah is the Creator of the laws of the universe, both material and spiritual, as well as every creature therein, and holds with His own power the execution of these laws.

Jehovah has been the Ruler of the universe, and has guided the course of all things, including the destinies of people, races, and nations. He has always ruled in love and mercy, knowing the weakness of all His creatures.

But from the creation of the universe, Jehovah has had associated with Him His wife, the Holy Spirit, our Heavenly Mother, and Immanuel Their Son. Together, They have created everything in the universe.

In this heavenly Family or Trinity, our Heavenly Mother has concerned Herself chiefly with Her motherly duties and love for the spiritual beings which have been created, including the human races.

She helps us to observe Jehovah's Laws by guiding us to a correct understanding of them. She it is Who keeps alive within us the ability to recognize the still small voice and obey its warnings and counsels.

She leads us into the ways and opportunities of righteous living, and keeps temptation for us from being too strong for our resistance. She joins with us in our joys and makes us happier. She soothes us in our sorrows and lessens our troubles. She comforts us as only a Heavenly Mother can.

Of special importance to us has been our Heavenly Mother's help in understanding the laws of our Heavenly Father and applying them to our individual lives.

Righteousness is of first importance in the lives of every creature that has a spirit, and the Holy Spirit aids everyone who tries to learn His will regarding them.

She is a constant companion to all who will try to do the Father's will. But She abhors sin and unrighteousness and leaves those spirits to get along as best they may without help who turn their backs upon Jehovah and His love.

She helps in three very definite ways. She aids the preacher or evangelist or teacher to have a correct understanding, and to impart that knowledge to others, that all who hear may know the will of Jehovah.

Many preachers of small ability who have followed the promptings of the Holy Spirit have been able to so expound the Word of Jehovah as to influence the lives of many for righteousness. Those of great ability who will not allow Her to help them, have miserably failed, teaching for truth the laws of men instead of the laws of Jehovah.

She is always ready and present to help any person who has not been born again, to understand aright God's will concerning him, conveying Her help always through the revealed words of the Heavenly Father as they are presented to the unsaved by the preacher, evangelist, teacher, or friend. She never injects into the situation Her own ideas or authority, but uses always the Word of Jehovah.

Then in the third place, She is always ready and present to help all who read the word of Jehovah, whether they are saints or sinners, children of God or children only of the flesh. She helps them learn the will of Jehovah as it has been revealed and recorded from time to time.

The will of Jehovah is that God be recognized and acknowledged as occupying the place in the lives of both individuals and groups that

has been revealed to them. It has been expressed in many ways, some of the more familiar forms being:

Thou shalt have no other god before Me.

Thou shalt not make unto thee a graven image, not any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself unto them nor serve them, for I, Jehovah thy God, am a jealous God visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me, and showing loving kindness unto the thousands of them that love Me and keep My commandments.

Thou shalt not take the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless that taketh His Name in vain.

Which is the great commandment in the law? And He said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this. Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangs, and the prophets."

My Summary

The teaching on earth regarding the Trinity is very incorrect, indefinite, and speculative. The original language and the correct interpretation of the present copies of the revealed Word state this position correctly.

Jehovah is the Heavenly Father, creator and male; the Holy Spirit is His wife, a female, our Heavenly Mother; and Immanuel is Their only begotten son, our Savior.

Jehovah, in co-operation with the Holy Spirit and Immanuel, is the Creator of the elements of the physical universe, of life, of spiritual beings, of the spirit of man, and all natural, material and spiritual laws. He is the supreme ruler of the universe.

The Holy Spirit our Heavenly Mother cares for and rules over all spiritual beings, including man, in all ways that a Mother can. She guides into understanding those who study the revealed Word of Jehovah.

In the writings of men, the Holy Spirit, our Heavenly Mother, is often confused with the Spirit of Jehovah, which is Jehovah, or with Their Son.

She helps the people in three very definite ways:

First, She helps the hearer to get the correct meaning of the preachers' addresses.

Second, She aids the friend or church officer who talks to others about spiritual things.

Third, She aids all who study the revealed Word of Jehovah.

We acknowledge and honor the Father by faith and observance of law and righteousness. We honor the Mother by being born again Her spiritual child. We honor the Son by accepting Him as our Savior.

Faith in Jesus Christ

by Augustine, the Theologian

An address delivered at Donald Kerr's Church in *Beulah Land*. About 9:30 to 10:30 a.m.

The mind of man is wonderful in imaginations, it is resourceful in inventions, it is careful in calculations, it is keen in its insight, it is studious in its knowledge, it is tender in its loves, and brave in times of danger.

How wonderful are all the multitude of things that the mind of man can comprehend! And still how impossible it is for man to know the will of God unless it be told to him in unmistakable language.

Man discovers and records the natural laws of the physical world of elements, plants, and animals that he lives in. He discovers the laws of the human mind and of all the great sciences and philosophies and writes long books expounding his discoveries.

He even observes and records the laws governing the actions of the spirit of man but he cannot discover the mind of God, unless God reveals that mind to him.

To God's revelation and to God's revelation alone, must man look for the fundamental facts, laws, and commandments upon which the spiritual life of man is dependent.

It cannot be discovered by cataloging and analyzing the laws of the universe by which God governs the great creation that does not have a spirit made in His own image.

That which is flesh is flesh, and that which is spirit is spirit, and the flesh cannot comprehend the spirit unless God reveals to that flesh the things of the spirit.

Man can discover God in the physical world in which he lives. God is manifested so plainly in all His handiwork and in the operation of His natural laws that it is impossible for any man to live and not come to the knowledge that God exists.

But the most that man can discover of God unaided is that He is greater than man. He can discover nothing of His mind except it be revealed to him.

No man or group of men could have discovered that God is a Trinity, that the Trinity consists of a Father, Jehovah, a Mother, the Holy Spirit, and a Son, Immanuel. This was revealed to man. Likewise the relationship existing between the three members of this Trinity, as much as man knows of it, has been revealed to him.

Likewise, the relationship of each member of the Trinity with man cannot be discovered by any process of human reasoning. Man must depend entirely upon revelation for all these facts.

Man quite readily discovers the treatment that is given him by God because he is on the receiving end of that relationship, but he cannot discover the reasons or the laws governing it.

Man feels and knows the ministrations of the Holy Spirit, he is conscious of Her help and guidance in many ways, but he cannot of himself discover why or how She gives the comforts or condemnations that She does.

Likewise, man can discover unaided that there is a provision made in the economy of God for a future life for man after death. But no man unaided can discover what that life is or how to obtain it, or what relation Jesus of Nazareth has to it, unless it be revealed to him by God.

No man unaided can discover that Jesus of Galilee is the Christ, the Son of Jehovah and the Savior of mankind.

Zachariah and Elizabeth did not discover that Jesus was the Son of Jehovah. It was revealed to them by an angel sent from Heaven.

Joseph and Mary did not discover that Jesus was the Son of Jehovah. It was revealed to them by an angel sent from Heaven.

John, the son of Zachariah, did not discover that his cousin Jesus, with Whom he spent his boyhood in Galilee, was the Son of the Holy Spirit, but She revealed it to him Herself.

Peter, James and John did not discover this great truth for themselves, nor even from Jesus, but the Holy Spirit revealed it to them when they stood on the Mount of Transfiguration and conversed with the spirits of Moses, Elijah and Jesus.

Paul did not discover that Jesus was the Christ, the chosen Redeemer for the sinful world of men. It was revealed to him by Jesus.

In all the history of man, four agencies have revealed the things of God to man: Jehovah, the Holy Spirit, Immanuel, and angels, sent for that purpose by God.

Faith in Jesus is one of the requirements commanded of man, as well as faith in Jehovah and the Holy Spirit. The question has often been asked as to just what is included in that commandment. There is a world of knowledge and belief implied in all the ramifications of this subject of faith in Jesus, but three simple facts believed fulfill the requirements. It has been made quite simple and easily understood, so every person would be able to believe.

First, that Jesus, born to Mary and Joseph, of the family of David, in the City of David, in the fullness of the appointed time of God, was the Son of Jehovah, the Father, the supreme Creator of the universe.

Second, that He was offered as a human sacrifice for men's sins, and because of this man may accept His redeeming power, and take Him for his personal Savior.

Third, that He arose from the dead, ascended to Heaven, and there performs the office of Mediator or Intercessor, between men and Jehovah, for the purpose of securing for men eternal life in Heaven.

There are many facts connected with our Immanuel that it is not necessary to know before we enter into eternal life, and there are many facts which we cannot know while we live in the flesh. We will give just a short statement of some of these things.

Jesus the Christ, who was on earth, was a mortal man just like any other man as far as His body was concerned. It was begotten by Jehovah and born of Mary, just the same as the birth of any other baby. He had the same use of His senses, and suffered pain or pleasure, grew to manhood, and in all other physical ways was the same as any other normal person.

When He was crucified, He suffered in His body the same pain and bodily death that any other person who is crucified suffers, and was taken down from the cross and placed in a sepulcher in the customary manner of burial. This was the end of the sacrificial work of Jesus and His earthly body no longer effects the situation at all.

The spirit of Jesus was not the spirit of a man; it did not have either an earthly father or an earthly mother. Mary was the mother only of His body, not of His spirit. The spirit of Jesus was the Son of Jehovah and the Holy Spirit, Immanuel, our beloved Savior Whom we know and love so well. He left His home here in Heaven, and went to the earth and lived in the body of Jesus from the time He was born until He died on the cross.

During this period of time, the Trinity of Heaven was changed to only two, our Heavenly Father and our Heavenly Mother. Moses ruled in the place of Immanuel in His kingdom until He returned. Elijah assisted him during the close of the period in arranging for the Jubilee at the home coming of Immanuel.

At this, the first Jubilee of the New Birth that was ever held here, all those faithful ones who had come to Heaven were made sons of God, and the mystery of salvation for man was fully understood for the first time since the dawn of creation.

Immanuel took His place again as the Ruler of this glorious Heaven, and His reign of joy and gladness was begun. The human race was reclaimed, and the way of salvation was now fully known to both men and angels.

Up to this time sinners were admitted to Heaven only after making a sacrifice of an animal life for their own, and were advanced from *Beulah Land* to the remainder of Heaven, waiting for the final completion of the way to salvation.

Then Christ returned to His kingdom and all things were complete, all people in Heaven were born anew in the River of Life, and the first complete government was perfected.

The way now being perfected, there has been no change, except the gradual growth in numbers, and the enlarged blessings which we are able to enjoy, all brought about by God's blessings and our co-operation in producing and creating them.

Immanuel is now to remain permanently at the head of the government of Heaven, until the whole race of people acknowledges His authority of salvation and accept His terms of entrance into eternal life.

Then He will deliver over to Jehovah His kingdom, and the Trinity of God will again bear the same relation to man as they did in the beginning, before man began his life of sin on earth.

The question concerning your natural body, which many of you are asking, is soon understood when you advance to the *Radiant Hills* and take up the study of the formation of earthly elements. There you will learn how any spirit with the power of creation, can create all elements from the primary spirit, or change all elements back again into primary spirit by the exercise of spiritower, or spiritual power.

When the human body dies it remains on earth and is again dissolved into earthly elements, and takes its original place with other earthly substances. It is never used again because the spirit of man does not use any earthly elements here in Heaven. Here all things are in the spiritual form.

But when Immanuel died His body was not decayed. It did not resolve into the elements and again become a part of the earth, but was changed into its original state of primary spirit and returned to the great body of spirit from which all earthly elements were originally formed by God.

His earthly body was used by Him again after death while He remained on earth before He returned here, and when He left the earth to come home for the great Jubilee, Jehovah changed His body to primary spirit, and it ceased to exist forever.

With us it is different. Our earthly bodies will never again be used by us, and they will not be changed into primary spirit until that day when God changes the entire earth into spirit again.

Immanuel went to earth as a God. He took upon Himself the form of man, and lived and died as all men on earth, and again returned here as a God.

We praise His holy name for all the wonderful blessings which He made possible for us by His sacrifice, and we give glory and honor to the Father, the Mother, and the Son, for all Their love toward us.

My Summary

Things of the spirit are understood only by revelation, and cannot be learned through natural laws, or observation of material things.

We can discover that there is a God. There is a spirit, there is eternal life, but what they are, the laws and actions, and how to obtain eternal life, must be revealed. Four agencies have made this revelation: Jehovah, The Holy Spirit, Immanuel, and angels acting for God.

There are three things we must believe regarding Jesus:

First, He is the son of Jehovah and the Holy Spirit.

Second, He died as our sacrifice.

Third, He arose the third day and became our Mediator in Heaven.

Jesus was born a baby and grew to manhood just like any child. Jehovah was the Father, and Mary the mother of His natural body. He lived and died like all mortals, and that ends our interest in His body.

Immanuel, the Spirit, entered the baby and did not have a human father and mother as all other human spirits do. While Immanuel was on earth only the Father and Mother were in Heaven.

The first new births were in Heaven after His return from earth, and the complete government established.

Immanuel's spirit reentered His body after the resurrection while He lived on earth. At His ascension, His body returned to primary spirit. Our bodies were not used by us at all after death, but were changed back into earthly elements.

Immanuel was God in Heaven, went to earth as a man, and returned to Heaven as a God. Moses reigned in His stead while He was on earth.

The Changed Personality

Thursday, September 8, 1932

Tuesday, 8-2, Forgiveness

On earth, in the morning, I visited each district of the city Relief Headquarters gathering reports and records. In the afternoon I went back to North Ballard depot and continued the audit of their distribution reports.

In Heaven, with my son Donald Kerr, we went to a large valley in the *Radiant Hills*, where the American Indians were gathering for a meeting in the open, on the bank of a beautiful lake. We looked at their wonderful boats, drawn up in considerable numbers on the bank. At noon we went to *Beulah Land*, and had lunch with Donald Kerr's grandfather, Joseph Campbell, several great uncles, aunts and other relatives. We went to Mr. Campbell's church together with him and the others, among whom were several recent arrivals in *Beulah Land*, one of them being Mr. Campbell's own sister Maggie.

Repentance

by John, the Forerunner

An address delivered at an American Indian Church in the *Radiant Hills*.

About 11:00 to 12:00 a.m.

Liberty is one of the supreme desires of the human heart. Whoever touches upon it is striking at a very tender and vital privilege.

Personal liberty, individual freedom, individuality, self expression, human rights, and many other statements have been used in an effort to convey the thought that all people hold that they are responsible to no one but to themselves for their actions. These actions may be good or bad, successful or unsuccessful in their quests.

They are partly correct and partly incorrect in their ideas about the freedom of the individual. The ideas held by most people would be

more nearly fulfilled by conditions which no longer exist on the earth or in Heaven.

When we were few in numbers, when there were great stretches of territory in which we might live where we might hunt and fish, plant our fields, and our children could grow to maturity unmolested by people from other tribes, we could enjoy almost complete freedom.

But even in those days we were not entirely free. The Great Spirit ruled over us and we were responsible to Him then, just the same as He rules over us and holds us responsible today for all that we do.

When we obeyed the voice of the Great Spirit, all things worked together for our good, and we lived in peace and plenty. When we disobeyed, we were visited with famine, war and sickness, all being the direct results of our breaking the natural laws under which we lived while on earth.

We were never entirely free, and we never will be. God is the only one who is free. No person ever was absolutely free, and no one ever will be. They are subject to God and natural law and there is no avenue of escape possible.

The law of nature is divided into two broad classes: that which relates to the world about us, the plants and animals, and to our own bodies and souls and minds; and one class which relates to the spirit of man and its relations with God. These two have often been called natural law and spiritual law, although spiritual law is just a portion of natural law.

When we break the first class of natural laws, the punishment is given to us from the very nature of the offence, each infraction carrying its own, and no one is exempt from its effect.

But the spiritual laws, that portion of the natural laws which deals with the portion of man that has the ability to live forever, is known to men only as it has been revealed to him by God. He has prescribed the punishments for breaking the spiritual laws, and that punishment is that man shall not inherit eternal life.

While we were on earth we were not so much concerned with keeping the natural law, because it did not affect our eternal life, and we often broke that law knowing full well what the consequences would be.

Breaking of spiritual law has been translated to mean sin, and God has decreed that the man that sins shall die; that is, he shall not live after the death of the material body. This law is operative just the same as all other natural laws, of which it is a part.

God has provided a way of escape for those who have broken the spiritual laws, on certain conditions, which anyone may either accept or reject.

If he rejects the conditions of pardon that God has offered him, there is no escape for him except to die spiritually, never to be resurrected. If he desires to accept the conditions, he is then interested in what they are and what he must do to be saved.

The first condition for pardon was for you to have faith in the Savior God provided for you and sacrificed to redeem your life. This was Immanuel, Whom you all know and love. I will not take time to talk to you about that today.

I wish to explain the next condition which He has commanded man everywhere without exception to do. God commanded men everywhere to repent. What I wish to do is to make clear to you just what God means by the term we know as repentance.

It involves four very definite and active things that we must do:

First. We must be sorry for the sins we have committed. This means that we must realize that God has a right to prescribe spiritual laws for our observance, and that He also has the right to prescribe punishment for the breaking of that law.

It means that we must realize that we have broken the laws of the Great Spirit and caused Him grief and sorrow, and we must love Him enough to be sorry for breaking that law, and have abhorrence in our minds for sin.

In the *second* place it means that we must have a love for those things which the Great Spirit has commanded us to observe. We must have a real desire in our hearts to do what the Heavenly Father wants us to do, because we love Him and desire to please Him, and do His will.

It is not enough just to be sorry for what we have done. We must change our way of thinking entirely and love the Great Spirit and His way.

Third. We must change our manner of life. Even though we love the Great Spirit, and love His laws and commandments, that is not enough. Our love for Him must be a strong brave love. It must be a love that will not let us go until we have obeyed Him, even as we have obeyed our earthly father.

It means that we must stop breaking His commandments, those things for which we are sorry we have been doing against His will.

Repentance means to turn away from them. It means that we must exercise our defensive natures and not allow ourselves to do these things any more. We must stop and remain stopped.

Fourth. Our sin and disobedience has often harmed others, usually perfectly innocent victims of our wrongdoing. It would be out of the question for us to ignore these injuries. The Great Spirit wants us to make everything right that we can.

Restore what we have stolen, heal the breaches of friendship, and give the Great Spirit that which we have withheld from Him. If we are unwilling to make restoration where possible, we have not repented. God forgives the act of disobedience, but we are not to retain the benefits of our wrongdoing.

When we change our manner of life, it is not enough for us to just stop sinning, but we must then do the things the Great Spirit wants us to do, and that is the real true test of repentance.

Do you wish to know whether you have obeyed this commandment of the Great Spirit, this condition in helping obtain eternal life for yourself?

Let me tell you how you can examine yourself, and know for sure that you are right in your decision.

If you now hate the things of sin that you once loved, if you love the things of God that you once did not, and if you have changed your manner of life to correspond with your change of affection, then you have obeyed God and have fulfilled the conditions He has commanded.

Those who love God keep His commandments; they love to do what He wants them to do. They take pleasure and delight in doing His will.

Obeying this command carries with it great rewards, and we do not wait until we die to receive these blessings either. It is the better way to do things God's way.

Death has been to us in reality the birth of a great day, for we came to Heaven the same hour that we died on earth, and entered into this beautiful life. Oh grave, where is thy victory?

The natural law of the material world in which we lived ruled in our bodies, and when we grew old or sick, or violence seized us, we died a natural death. This is man's greatest blessing, and God very rarely interferes in its regular operation, unless He has some special mission to be performed.

It is an awful thing for a man who is a sinner to die without a hope of eternal life, to die without faith in our Redeemer. There is no way to save him, except someone tell him of the Great Spirit and His love.

God does not preach to man. Man must tell the story of love to his brethren. God has revealed His laws and conditions and now man must obey or be lost forever.

All who die without sin and all who believe in Immanuel, and those who have tried to live righteous lives under the first revealed laws of the Great Spirit, are allowed to come to *Beulah Land*. They are given a thousand years in which to acknowledge God's laws and obey them. When they become new creatures they are admitted to all this glorious country.

The Great Spirit was the maker of man. He knows what is in the mind of man and what is the best thing for a man to do, and the best way for people to live. When we obey His commandments we are just placing ourselves in His hands for Him to use us as He thinks best.

His will is always best for us. We never enjoy the blessing He intends for us to the fullest, unless we love Him. We cannot enjoy the companionship and love of our own people unless all of us love the Great Spirit and follow His way of life. His way must be our way.

We have learned to love His Son and our Brother, Immanuel, Who is now our great Ruler and Chief of all the tribes, both here in Heaven and on earth.

But when we repent and change our manner of living, we do not have to carry the entire burden of the new change. God sent His Holy Spirit, His loving companion that She may be a Mother to our spirits, and She guides us through the forests of danger, and out upon the broad prairies of righteousness. She sets our faces toward the beautiful sunset beyond the hills, where the sinking rays of the great ball of fire seem to radiate in every direction, filling the whole earth with beauty and grandeur. It tells us in unmistakable language about the new hunting ground to which God is always calling us.

The Great Spirit does not tell us all that we are to find beyond the beautiful sunset, but He tells us that it is the happiest land we have ever known.

And when at last the time has come, and our spirit must cross the great divide, and His angels guide us into this broad and beautiful country, we lift up our eyes to the hills and behold the height of His love.

We look out across the plains and behold the breadth of His blessed care; we cast our eyes into the lakes and rivers and waters of the great sea and behold the wondrous depth of His mercy.

While we were still sinners and did not love Him, He gave His only begotten Son that all who obey His commandments and love Him might come to this pleasant country to live forever.

My Summary

The law of Jehovah is divided into two classes, material law, and spiritual law. Both are natural law.

Observance of material law carries its own reward or punishment but the results of spiritual law observance must be revealed, for it is in the spirit kingdom.

Man must accept God's terms of pardon, or die spiritually, never to be resurrected. Faith is the first condition. Four things enter into the consideration of repentance.

First, sorrow for what we have done in the past.

Second, desire to do the right thing.

Third, change from sin to righteousness.

Fourth, make reparations wherever possible.

All who die without sin, or who believe in Immanuel, or who have tried to live under the former revealed laws, come to *Beulah Land*, and have a thousand years to accept the truth and obey.

Telling the Good News

by Andrew, the Fisherman

An address delivered at J.G. Campbell's' Church in *Beulah Land*.

About 2:30 to 3:30 p.m.

Hear Ye! Hear Ye! Give me your undivided attention. Turn your minds away from music and melody for a season, and let us reason together. Music indeed has power to please us with its harmony and sweetness, but we cannot spend all our time being soothed.

Stop your petitions to Jehovah. You have much to ask for and need to receive much before you arrive at the full stature of an heir of promise, but it is not profitable for you to prolong your pleading to such great length. Immanuel is ever listening for every desire of your heart, and every word of your mouth uttered is prayer.

Dry your tears, cease your mourning, turn your grief to joy this day, yes this very hour. You have borne all that a person can bear. Turn away now from your house of sorrow, for the well of your eyes has washed them clean, and the mist that obscured all that you held dear is dissolved, and you stand here today reunited with them for eternity.

Lift up your voices. Cry aloud for joy. Give praise to Jehovah for His great mercy and love. Thank Him for His faith in you, and then let us talk it all over together. Let us seriously approach the problem of real life, and refrain for a season all our own expression while you hear the words of my preaching.

I come from the City of the New Jerusalem with news. Jehovah has sent me with good news for you, wondrous news, glorious news. Lend me your ears for a while, and I will make a real melody for you. I will make you rejoice very greatly.

I do not come with news of Immanuel Who died to save you from your sins. You have already been saved from those sins and have seen the Savior face to face. That is not news for you today. That is a glorious reality.

I do not come to tell you about eternal life for you have already entered upon that life, which never shall end throughout eternity. I do

not come to assure you that you have left behind you forever all the worries and heartaches, the trials and losses, pain and suffering of your past life, for you are now free of these loads.

I come to tell you that it is time for you to prepare to take your place in the new kingdom. The Kingdom of Immanuel now includes great numbers of people from every country on earth, and the number is rapidly increasing.

Immanuel has prepared for you a home. You may live there or you may live with your family, your loved ones, or wherever you may choose, observing the customary procedure in making your selection. The church group to which you belong will aid you in anything you find that needs assistance or advice. Do not hesitate to consult any of them.

You may learn from day to day, and week to week, all things you should know from the preacher who brings you the word of Immanuel. God has entrusted to the preachers the privilege of telling the people His will and the general rules of conduct here.

These preachers are guided in their work by the full written messages and laws of Jehovah that have been given to man all down through the ages. We are to look to the preachers for our guidance.

You are at least free to seek your happiness, being made independent of the binding servitude of individual statements of belief, written articles of faith, books of discipline, conduct, tradition, and precept. The words of Jehovah alone will be your rule and guide.

You will never be encumbered again by rituals, or prayer books, psalters or hymnals. You will not be governed by self-appointed bishops, priests, presbyters, cardinals, or the man-made complicated ecclesiastical machinery to which so many of you have been subjected.

It is not necessary that you deny yourself any of the blessings which you desire. We all work together in absolute equality. You are to have as much as I, and your opportunities shall not be limited.

We are to live with, and among each other, helping and working together in daily tasks as well as in our recreation and amusements. We are not to live the life of a recluse. Let us mingle freely, learn from each other, and love one another.

Any of you who have a desire to develop more fully your ability for preaching may enroll in any of the many classes now forming for the New Year's courses of study. This work is open for all who wish it. The conditions of entrance, time and place of classes, and other details,

may be learned from your local preacher, elder, or any of the workers here in this edifice.

All avenues of endeavor are now open for you, but I wish you to consider seriously the development of your talents for preaching before audiences. It is the means Immanuel has made to bring the will of the Heavenly Father to the Church and to all who would enter fully into the blessing of Heaven.

Some of you have had these talents developed to a considerable extent while still on earth, and to you I would say to find that school which will continue your studies along your chosen line.

On earth the preachers have carried the glorious message of salvation far and wide, obeying the command of Jesus to go into all the world and give all people an opportunity to obey God.

Man cannot learn the will of God unless someone instructs him. When the way is once learned any man can then go forward and obey that will, and acquire for himself eternal life and all the blessings which follow obedience.

Blessed are the feet of those who have carried the message of our gracious Savior to a lost and dying people, and have brought salvation for sin, joy for sorrow, and eternal life to all who would hearken.

But the field of operation has now widened to include not only the message of the redeeming power of Immanuel, but many many others besides. Every public assembly in each individual church or other institution requires a preacher to bring the daily messages, to conduct the periods of worship, prayer, praise and music. Not every individual can specialize in this, and someone must give their time and talent that they may be properly trained for the work.

The rules and regulations of all our co-operative operations, the production and distribution of the blessings of life, and myriad kindred endeavors must be given to the public, discussed and explained by someone trained to speak for them.

New lines of work are constantly being discovered and brought into use. They call for an ever increasing number of preachers who can go before the assemblies and present the various phases of the operations in such a manner as to enlist the co-operation of all those who would join in the enterprise.

The preacher's labors are not limited by his appearance in public, but extend to every period of the day and night.

He knows the solution of the problems that confront us, and each of us must have someone to whom we may go in consultation at any time. It is not intended that any preacher shall know everything and have at his tongue's end the solution of every questionable act, but he will know the answer to many, and be able to find the others or direct the inquirer to the proper source.

We are not calling you to a life of ease but to a life of service, not to a study of the beauties of rocks, flowers, or birds, but to a study of the beauty of holiness, as it shines forth in the countenances of the happy and joyous worshippers of our Father.

All who labor in our Master's vineyard are volunteers, and no one is ever drafted for service, but He calls us and we respond. From every large group that leaves *Beulah Land*, and enters upon preparation for the permanent occupations of eternity, there must be some who will become the preachers. Examine your talents, and as the classes are forming for the new year, consider the opportunities offered the preacher for serving his fellow man, and let our decisions be made for the best interests of ourselves and our neighbors.

My Summary

Immanuel has prepared a home in Heaven for you, and you may have your heart's desire. Saints will aid you in any way needed to help you receive blessings.

You are free to seek your happiness. The law of Jehovah alone is your guide, and creeds no longer bind you. All are equal in Heaven. You need not deny yourself anything you desire. All co-operate, and the opportunities are unlimited.

Develop your chosen talents, and consider seriously your ability to preach. Your services are needed in many activities. Preachers act as local advisors, and aid in the solution of many questions. It is a service that helps great numbers continually.

Confession

Friday, September 9, 1932
Wednesday, 8-3, Forgiveness

On earth, during the forenoon, I worked on the reports at the North Ballard Depot and in the afternoon I audited the papers at the Wallingford Commissary.

In Heaven, in the forenoon, Papa took me with him and showed me our claim in Oklahoma that we had left in 1895. I had always wanted to return, but after going over the farm, I do not care to go back. Every crop is burned up, corn is large but parched and blasted. The stubble fields lie bare and dry, too dry to be plowed. The leaves on the fruit trees, locust trees, and cottonwoods, are dry and falling. It is hot and stuffy. In the afternoon, with Donald Kerr, we visited a school for adults in *Beulah Land*. Grandfather Whipple was there also. Later we heard a fine talk given to young people at a wonderful school situated close to a large play field and park.

Confessing Christ *by George Fox, the Friend*

An address delivered at an adult school in *Beulah Land*. About 2:30 to 3:30 p.m.

One thing stands out in our minds above everything else whenever we contemplate anything concerning our Heavenly Father, and that is that He is a God of love.

The love of Jehovah is not a passive love, but an active love, forever making itself known in ever widening spheres of usefulness.

If we were to try to name the objects of Jehovah's love we would head the list with the name of His Companion and Wife, the blessed Holy Spirit, His first creation, and the first object of His love.

We know something about that love, for He has given us a taste of it in our own love for our companions; the love that exists between

husband and wife. We would also be drawn to the conclusion that Jehovah is the first object of love in the affections of the Holy Spirit.

Without a doubt, we can safely say that the second object of love, not only of Jehovah but also of the Holy Spirit, is Their only Son Immanuel. He is Their first creation in which the powers of creation co-operated for the first time producing a Son, like unto the Father, Their only Son. And the love of the Son, Immanuel, would surely be first for His Father, and secondly for His Mother.

Thus we see how the great Trinity of the Godhead is bound together with the cords of love, the strongest bonds in the universe; for it is not only what is supreme with God, but is supreme likewise in all other later creation.

Next in this list of the objects of love we would place man. He is not the next object in point of time of creation, being rather the last living creature placed on earth.

But we would place him third in order for many reasons. Man was the object of creation of all three, Jehovah, the Holy Spirit, and Immanuel co-operating, not being the creation of Jehovah alone. The Holy Spirit is the only creation of Jehovah alone.

Man was created in Their image, given the greatest power of all created things, and made the most beautiful of all things in the sight of God. Man alone of all creatures was given the power of creating a new spirit like unto the original man They had created.

Six other orders of spiritual beings were created before men which are objects of love, but man is the final, crowning, most perfect of all. The six were created, primarily, as helps or aids or servants, each for their special purposes, but man was made for a companion to God, and a co-creator of spirits of men.

Man, therefore, became a member of the Family of God, the sons and daughters of Jehovah and the Holy Spirit, and brothers and sisters of Immanuel, Their first Son.

We begin to understand why the Trinity of God loves man. He is the first and only creature in which the Three united Their powers and their love, and They looked on Their creation and found that it was good, just what They had wanted.

We also understand why God loves man, and why They plan carefully every step of the way for man's journey of life, from the time of his creation, until he finally enters Heaven to be the companion of

God for which he was created. This planning, and Their laws for man are all expressions of God's love.

Because of God's love for man, They planned the sacrifice of Immanuel from the very first. Although He was God, the Son of God, Creator of man, He took upon Himself the earthly form of sinful man, lived on earth, and gave His earthly life as a ransom for the people of the earth.

All men may take advantage of this redemption and become heirs of eternal life if they wish. But they must acknowledge Jesus the Christ as their Savior, and must love Him enough to continue in that relationship as long as they live on the earth and in Heaven throughout eternity.

One of the most important parts in the plan for giving eternal life to man, was that which enabled them to know who belonged to the family of God and who still remained outside; who were still children of the flesh only. Man was commissioned, time and again, to tell others about God's love and the eternal life He had waiting for all who desired it.

For this reason, also, it was a necessary part of the plan to acknowledge Jesus as the Savior. It was necessary that we confess His name before other people. There are a number of ways in which we can confess our love for Him, and our acceptance of membership in Christ's Kingdom.

First and most important is that initial step we take when we acknowledge openly, by word of mouth, that we believe Jesus is the Son of God, and that He was sacrificed for us.

Sometimes this first confession is before a large number of others, and sometimes only before one or more in private conversation. It is a great day in the life of every man when he first accepts the truth regarding Immanuel.

But this first confession, valuable though it may be, is not enough to show the world that you really love the Christ. Acknowledgment must be made openly and frequently, in many ways, by word of mouth, and by life and deed.

The great mass of sinful humanity gropes in the dark for some light to guide them to life and peace; and the only light they will ever see is the light that is shown to them by people who have learned where it is. People cannot confess their faith in Christ too often, unless possibly they might neglect caring for themselves or their dependents, which is very unlikely.

Confession is made by telling the story to those they meet telling them of the wonderful opportunity they are neglecting by comparing the cheap, sinful, pleasures of earth with the wonderful richness and glory of Heaven.

Confession is made more often by deed, than by word of mouth. Men live in their sins and earthly pleasures and the thoughts of their minds are continually about worldly things, and what they can do next to entertain themselves and others.

Those who love Christ avoid these sins, live a life apart from these earthly pleasures that are degrading and sinful in character, and confess to the world that they take no pleasure in them.

Many of the common sins of earth are looked upon by people as virtues. Many times the greater the sin, the more praise and honor the world bestows upon them. Those who love Christ confess that faith by avoiding those sins which men praise so highly.

Often the greatest thief is honored and respected above all others. If an individual is able to steal enough from God's natural wealth, or from the wealth or earnings of other mortals, he may receive great honor.

He may even live without working at all, just stealing his living from others. Christ is confessed on earth by those who do not steal and who do not hoard God's wealth but who labor honestly for their daily bread.

Often a man will loan this wealth for interest, or sell something for more than he paid for it, or charge another person rent for something that belongs to God, or in other ways rob his fellow man. Christ is confessed by that man who will not charge another interest, rent, profit, or increase, but who is ready and willing to help others in any way that he can.

The greatest personal sin on earth today, over which every man has control of his own actions, is the manner in which men treat women on earth. Adultery, fornication, lust, and uncleanness are practiced everywhere, and the thoughts of men are evil continually. They have enacted laws to make most of this sin legal, and those laws they have to help keep men clean, they do not attempt to enforce.

By their coarse and debauching sins they not only ruin themselves, but also the women and girls with whom they associate. Christ is confessed by people living pure lives.

God's laws against divorce and adultery have been set aside, and man has made laws permitting both of these under most disgraceful

and sinful conditions. Christ is confessed by one man and one woman marrying and remaining true to each other for life.

And so we might mention many more ways in which Christ is confessed on earth today. But time would hinder us, if we attempted to tell of the lusts of the flesh, the pleasures that mislead and degrade, the many unrighteous forms of robbery, and wealth-hoarding, of the vanity and competitive races for fame, honor, and lustful positions, of laws, ordinances, taxes, injustices, murders, and wars, indulged in by people who now live on earth.

Christ is being confessed on earth today by thousands of people who refuse to indulge in these pleasures. They refuse to rob, steal or cheat their neighbors, who will not pay interest, or join in an effort to kill others in war, who refuse to commit adultery or divorce, or to hoard wealth contrary to the laws of God.

Our God is a God of love. They love man but They love righteousness also. God and sin are the opposites of each other. Man must choose between them; he cannot serve both God and mammon. He must either renounce the sinful things of the world, accept the righteous and confess his allegiance to God, or lose his life for eternity. God always requires an answer which must be a definite yes or no.

We confess our God here every day, and worship Him morning and evening. But our word of mouth does not fulfill our love and gratitude to God. It finds expression in a thousand ways as we look about us and see how we may help others. By our help and co-operation, our individual ability being offered free wherever needed, we all receive a full measure of the blessings which God has given us to enjoy.

By doing His commandments, obeying His laws, loving and helping each other, we show our love of God, and confess to all we meet that we are the children of God.

My Summary

In the love of the Trinity, man is second only to the love They bear each other, for They co-operated in his creation, and made him next to Themselves in power. He became a member of the family of God. After his fall, and after his return was planned upon conditions, it became necessary to know who accepted the offer of Immanuel to redeem them.

Confessing their acceptance and faith in Immanuel was therefore necessary. It was done by word of mouth, by life, and by deed.

The only salvation for sinners is to hear of the Redeemer, and that can only be done through the testimony and living example of His followers.

Christ is confessed to the world by those who keep the laws of Jehovah, who do not participate in the worldly sins of stealing, blasphemy, hoarding, interest taking, adultery, divorce, war and murder, and the others.

God and sin are opposites, and man must choose between them. There is no middle position. It is Christ or nothing.

Spiritual Guidance

by Joseph, the Interpreter

An address delivered at a children's school in *Beulah Land*. About 4:00 to 5:00 p.m.

A crystal gem, a radiant stone, a piece of gold or silver, is complete and finished when we first see it, and it does not change as time passes. It is not so with man.

Man is born a baby, both materially and spiritually, and has gone through much training. Man changes before he becomes the full-grown man or woman that we see before us today, mingling with these children.

Children are born into the world with the inheritance which comes down to them from the time of the creation of the human races. They have in their constitution the mingled forces of all their ancestors, both good and bad, and especially do they inherit immediate traits from their fathers and mothers, grandfathers and grandmothers.

If this line of ancestors has been a strong, healthy group, with well—developed bodies and strong constitutions, the child has a much better start in life than he does when he inherits a diseased, misshapen, or underdeveloped body.

This also may be said regarding the mental development of the children. A strong, well-developed mental background is a wonderful advantage to any child. He cannot inherit that which does not exist in the family from which he comes.

The natural body and mind, inherited with all its weaknesses and defects from the parents, must become for the time being the abiding place, home or habitation of the new spirit.

But the spirit of the newborn baby is not in any sense subject to the action of heredity of the material body which forms its habitation. Each new spirit is created perfect, without blemish, and in the image of God. Spirits do not inherit the sins and weaknesses of the mortal body.

Although the spirit of man is born a perfect spirit, an image of his first Creator, the spiritual half of the dual mind develops from infancy

to age the same as the material half of the dual mind. In other words, the dual mind of man is subject to education, training and development.

The mind of man inherits tendencies and influences from its forbears in practically the same manner that the body inherits. The body, soul, and mind of man, created perfect in the beginning, has now been changed by sin and disobedience to Jehovah's laws, and no child ever receives a perfect heritage. Jesus, the Christ, is the only exception there has ever been since sin entered the world, and Jehovah took direct charge of that creation to make it perfect.

So we see that children inherit those things which cause them to sin, as well as those things which cause them to follow Jehovah's Laws. In many countries the inheritance of evil has become so strong that none of the people follow Jehovah's laws closely enough to inherit eternal life, but are lost forever. The only spirits coming to Heaven from these countries are the spirits of innocent children who die so young they have not yet sinned.

To those countries the laws of Jehovah must be preached, and the sacrifice of the Christ made known before they can possibly return to righteousness. They have gone so far into lawlessness that the revealed will of Jehovah has been completely lost. It will be many generations before this can be accomplished. Meanwhile, we must here train and develop those children who come from these dark countries so they may have great leaders and teachers to guide them when they begin to come in great numbers. The same as they are now doing from the countries where Jehovah is known and obeyed.

But the growth and development of children here in *Beulah Land* is much easier than it is on earth. Here we are not hindered in any way by the sin-ridden material body and mind, dealing only with the spirit whose mind has not yet sinned. Our teachers are well trained by lines of actual practice, as well as having access to all the great schools of Heaven.

The spiritual body develops quite normally, for here all food is wholesome and just what is needed, and sickness and disease never enter into the situation. The body grows regularly into the full stature of men and women.

But the spiritual mind must be guided and trained to make it just what it should be. This training is carried on through the exercise of three agencies: imitation, suggestion, and regulation.

The first seven years of training is very largely by imitation. From seven to fourteen suggestion plays the greater part, but by the time they pass into the third period of life they have learned and experienced enough of the operation of spiritual laws that they can advance largely by regulation of their lives and training.

The training of these children is entrusted to angels who work in groups of seven under a foreman or leader who is under the direct supervision of the Holy Spirit through Her regular force of officers and associates.

During the first seven years children are very carefully guarded. They see and hear nothing that could in any way prevent perfect development. Everything about them is perfect and pleasant. Love is the guiding force that attracts them, and they advance regularly and happily, imitating closely everything that has been provided for them to encounter.

When mother and child both come to Heaven at this time, they remain together and are trained for spiritual things at the same time. In some cases both father and mother are here with their children. These are special cases in which child and adult training are carried on side by side and require different treatment than for children alone.

On earth most of the sin and lawlessness which develops in children is the direct result of imitation, the same as love and order is here in Heaven. If children had for their copying only the good and perfect examples of older people, instead of the sin-warped characters they encounter daily, they would readily accept of Jehovah's laws.

The full gospel of Christ, as revealed in His life and example, if taught and practiced by parents on earth, would soon lead all humanity back to the observance of Jehovah's laws, and to their waiting reward in Heaven.

But the sins of the flesh have been carried forward from generation to generation, and have changed and degenerated the perfect handiwork of God's original creation until now it is a real problem for man to extricate himself from the barriers he has built up.

He could not do this at all without the constant help and guidance of the Holy Spirit, Who works with, and helps all who are trying to learn the will of Jehovah regarding themselves.

During the second period of seven years, the training being gradually widened by suggestion, children advance into the schools

and institutions of *Paradise*, each being guided still by the same angels who have directed their earlier training, and who are familiar with their characters and their talents.

Here they encounter groups and classes, and fall under the teaching which is not planned for their own particular case, but for the accomplishment of certain results.

Under the supervision of their angels, these suggestions take shape and mould the minds of the youth, so their talents may develop normally toward perfection which is never reached, as there is no limit to the growth of the mind of the spirit of man.

By the close of the second period of childhood, all have very definite and fixed characters, and the general trend of their adult activities is determined.

They are then permitted to advance into the great universities and laboratories which specialize in their line of endeavor.

Two angels still accompany them and direct activities along the lines they should go to produce the desired development. Many, many other things are done by these angels besides the supervision of development of the mind. They concern the welfare of the entire child and are too numerous and well known to you to mention here today.

This child advances normally, under supervision, for about three more periods, until at about thirty-five years of age. Then they successfully plan and direct all their own efforts, and in some cases have entered upon their special work.

The development of the adults, when they come to Heaven, follows the same general plan as that for children, with the difference that they have a spiritual mind which is very often so badly developed that a special period of preparation is necessary. Their mind, if not already susceptible to correct spiritual impressions and to the guidance of angels into law observance, must be cleared of all its erroneous encumbrances, prejudices, and racial teachings.

Until this is accomplished, and the mind becomes as that of a little child for the reception of the love and guidance of the Holy Spirit, they are retained in *Beulah Land*.

There is but one plan for the development of the spiritual powers, and all who enter Heaven follow that plan. Most adults readily adjust themselves to these conditions, but occasionally an individual, or a group

that has become firmly grounded in some form of error, is extremely slow to accept the truth and give up cherished teachings.

Some of these spirits have refused for years to accept the truth and reorder their manner of life and faith to conform to the truth.

They are allowed to live for one thousand years, and if they do not bow the knee to the authority of Jehovah, they die the second death from which there is no resurrection.

Continued refusal to accept the law of Jehovah and conform your life to it, has but one answer. You do not love your Savior, your Heavenly Father, and your Heavenly Mother, and the faith you once professed is now useless to you unless backed up by your sincerity and obedience.

The Kingdom of Christ, the Church, lives together in peace and love and all obey Jehovah's laws without question and nothing enters that Kingdom to cause dissention or disagreement. It is barred before it ever enters.

Blessed are they that do His commandments. Blessed are they that cleanse themselves of the effects of sin that they may have the right to the water of life and may enter into the mansions prepared for the faithful.

My Summary

Human beings inherit spiritual, mental and bodily characteristics, good and bad mingled, from all their ancestors. Each of the three are inherited separately, but in each individual are so interwoven that they strongly influence the entire person. Thus, through the ages, whole peoples have lost the revealed will of God, and cannot return to Him and be saved until they have been taught again the truths of the spiritual.

Children dying young are trained in Heaven, usually up to about thirty-five years of age. All who enter Heaven must have the necessary spiritual knowledge. If anything essential is missing, they remain in *Beulah Land* until the deficit is remedied. They have a thousand years for the change. If not willing then to follow God's laws, they die the second death, or the death of the spirit, from which there is no resurrection. The Church lives in peace and love, and all obey Jehovah's laws, for everything that might cause dissention is barred before it enters.

Communion

Saturday, September 10, 1932

Thursday, 8-4, Forgiveness

On earth, in the forenoon, I helped make out the weekly distribution reports at the Wallingford Depot and the Northeast District Headquarters. In the afternoon we cleaned house at home.

In Heaven with Donald Kerr, we heard two addresses in the early morning worship period. One was at the large auditorium in connection with the tailoring or clothing department of the textile establishment in the *Conservatory of Beauty*, and the other one in a small bowl on a hillside in the *Zoological Gardens*.

The Loaf and the Cup

by Alexander Campbell, the Restorer

An address delivered at the Tailor's Auditorium. About 6:00 to 7:00 a.m.

The children of Jehovah on earth all belong to the same family. They are all brethren. The members of the Church of the Savior, scattered over the entire earth are one, the same as they are here in Heaven.

For their own best interests, and the strength and growth of the Kingdom of Immanuel among men, it is necessary that they meet together for worship and gain strength through united action against the enemy.

Each person has his own personal problems, and each will receive from the frequent association those things which they need for their own particular development. Some will be weak, others strong. Some will be new recruits to the cause, others veterans of many years. Some have had much experience along many lines of work, and others are inexperienced.

By association they strengthen each other, the one supplying many times just what the other needs, the same as we here in Heaven co-operate for the advantage of all.

Spiritual growth is extremely slow for those who must worship God in solitude without the companionship of other members of the family of Jehovah.

This association together provides the means and occasion for several very definite features of help along many needed lines, and those not covered in the regular gatherings may be provided in various ways, as the need arises, and the desire for help becomes known.

These meetings provide an avenue of cheer and encouragement. Enthusiasm is really contagious where a number meet together with a common purpose. Joy and happiness are passed from one to another, as well as courage and resolution. An association of many can maintain a much higher degree of loyalty to a cause than can be obtained by a small number or by an individual.

They provide an avenue of praise and thanksgiving. We are prone to forget much of the help that we receive from our Heavenly Father, the comfort and guidance of the Holy Spirit, and even the advocacy of our Savior.

But as we meet in praise and prayer, we hear from others praise and thanksgiving for many of these blessings which we have overlooked, and we join with them in the worship, making their prayers our prayers, their praise our praise, and their blessings our blessings.

A number singing praises together lifts all who either participate or listen to greater heights of melody and satisfaction. It arouses within them a love of the melodious and the beautiful, and helps create within the mind of all a desire for the perfect love and beauty of the Heavenly Kingdom.

The reading and discussion of the revealed Word of Jehovah helps in the understanding of most of the questions which confront them, by hearing and comparing the interpretation given with those already entertained.

One of the greatest benefits lies in the preaching. A trained speaker may, by his eloquence, convict sinners of their wrong doing, correct the wrongful practices of any or all, and create enthusiasm for the furtherance of many worthy efforts. He may show the way and guide

the hearers, that all may grow into the perfect stature of a citizen of the Kingdom.

These meetings provide a convenient opportunity for bringing into the community fund the tithes of their individual efforts and the discussion of matters relating to the government and management of the Church. Reports and prayers are made for the needy or unfortunate, and any one who needs the help or advice or prayers of the others.

Great historical events and other facts and ideas may be kept before the minds and attention of an individual or a group, by having a definite time appointed that recalls it to our attention.

Such memorials are the great Feast Days, the Jubilees, the Sabbaths, and the annual Day of Atonement.

The Sabbaths keep fresh before us the goodness of God in our creation and our eternal home and rest in Heaven. The feast days remind us of the many necessary blessings of every day life. The Jubilees show the priceless plan of salvation, including the facts and ideas underlying faith, repentance, confession, communion, new birth, righteousness and the Kingdom. The Day of Atonement brings us face to face, once a year, with the necessity of keeping right with man and God at all times.

Of just such a nature is the service when we partake of the loaf and the cup. It is a memorial of the sacrifice of Immanuel for the redemption of the world. He commanded us to partake of these after blessing them, as a memorial of His death, the bread representing to us His body, and the cup representing to us His blood, both sacrificed for our redemption from spiritual death.

One is for the nourishment of the body; the other is for the nourishment of the spiritual mind. The substance taken is the same in both cases, though usually only a small loaf is eaten in the memorial services.

This loaf and this cup may be eaten anywhere, as the loaf is just a common loaf of bread, made of any convenient grain that we may have, and the cup is the pure juice or nectar taken from some fresh, ripe, juicy, fruit, the variety not being material.

The entire value of this memorial service lies in the mental attitude and spiritual condition of those partaking of it. It recalls to the mind that Christ died for their salvation and that they may be saved if they are living righteous lives.

So each one who partakes must of necessity search his own mind, and if he finds anything amiss there, correct it before Communion; in this way he grows from one grace to another, and so goes forward steadily toward that perfect being God would have him to be.

This service should not be observed by families at their daily meals, or even at their daily devotions, but upon occasions when groups meet for the purpose of worship. This may be daily, twice daily during the six days of the week, and four times on the Sabbaths and Feast Days. Once each day is sufficient for the ordinary individual, and once a week is sufficient for mature spiritual beings. Many that are weak should commune at every service, thereby strengthening them, and aiding them to advance more rapidly toward the perfect being God desires them to be.

At these memorial services each should commune for themselves without reference to others, and no one should be barred. Let each examine themselves, and not judge others as to their worthiness, lest we ourselves err, and so eat and drink to our harm, instead of to our benefit.

No one should absent himself from the memorial service longer than a week. If he does, his spiritual mind is being deprived of its food and cannot function properly while in an undernourished condition.

So every meeting has its value for those who attend, prayer for praise and blessing, instruction, correction, charity, and songs and hymns for the joyful. Let us not forsake the gatherings of the Church.

My Summary

Regular assembly provides the means for many needed things, strength and growth, cheer and encouragement, worship and communion, preaching and discussion of the revealed will of Jehovah.

It is a favorable time for the collection of the tithes and gifts, discussion of matters of distribution and general interest, reports, and prayers for needed help.

Great spiritual truths are thus recalled in the Jubilees, Sabbaths and Atonement periods.

The Communion is in remembrance of the sacrifice of Immanuel, and is food for the spiritual body. A small loaf and cup of fruit juice is used for the purpose at all general gatherings, and is participated in by all at least once a week. Let us not forsake the assemblies of the Church.

Continuous Communion

by Jethro, the Helper

An address delivered at the bowl in the Gardens. About 7:30 to 8:30 a.m.

The life of the spirit of man is a continuous growth from birth to eternity. There is a beginning but no end, for its development is eternal and unlimited. Jesus said that He was the beginning and the end. He did not refer to the growth of the spirit, but to the salvation of man from his earthly condition, and to his reward in Heaven.

The development of the spirit of man follows practically the same laws that apply to the development of man's material mind. To be all that it should be, that growth should be steady, regular and sufficient at all times. We shall try to outline for you some of the more important of these means of growth.

First, the revealed Word of Jehovah stands first on the list. Happy indeed are those few individuals to whom Jehovah has given messages direct. But most of us have had to be content with what has been revealed to others, and passed on to us.

His written words have been much more profitable to us than what was passed along from generation to generation orally. Man has been able, by a study of this written Word, to learn the will of Jehovah, and this has come about through several means.

Foremost, I would place the work of the preachers who study the Word and expound it to the churches. They have greater opportunity and advantages to interpret it and learn the will of Jehovah. Preachers are able to choose that portion of the writings which apply to the circumstances under consideration and thus present to the church the very things which they need to hear and practice.

Next in order of importance, I would place the personal study of the scriptures by each individual. The Holy Spirit, whom Jehovah has sent to be with us, will help us to understand what we read if we will only ask for it. She is always ready to help us understand what we are reading.

And then besides these two ways, is the opportunity of groups meeting and studying these things together, having someone with power

and ability to interpret and explain its meaning. In these various ways, Jehovah's will is learned, and is the most effective means for spiritual growth.

Second, prayer. Through Jehovah's Word we learn His will, His laws, and His means of salvation. Through prayer we make known to Him our will and place ourselves in position to co-operate for the accomplishment of His purposes concerning us.

The Holy Spirit is ever ready to prompt, and the still small voice will make known to us our way if we will give Her the opportunity.

Prayer is the cultivation of the seed which has been sown through the Word. By prayer it is possible for us to remove the weeds that choke out its growth, to loosen the soil in which it grows, and bring to it the warmth and light and nourishment, which will make satisfactory growth possible.

Through prayer we overcome temptation, and get rid of the destructive guidance and suggestions of the evil spirits. Through prayer we co-operate with all the spirits that are carrying out Jehovah's eternal purposes, not alone for ourselves, but for all things wherein we, in any manner, contact the working of the universal forces of God and nature.

Man does not follow the laws of nature as all other creatures, but has within him the power to choose. Prayer aids him to arrive at a choice, and thus makes the actions of man more effective than those of any other created being.

Third, acceptance of Jehovah's plan or way of life insures continuation of spiritual life. You are all familiar with this plan of salvation or change from a sinful life to a life of satisfactory spiritual attainment.

It includes acceptance of Immanuel as our Savior, changing our manner of life from disobedience to obedience, and being born again a new creature with unlimited powers of growth not possible before the new birth.

We may advance spiritually by the study of Jehovah's Word and prayer. We will always cling to these two primary means, but even they cannot carry us very far until after the new birth. We come face to face, as it were, with a stone wall, an impassible barrier, which only the new creature may surmount.

Then our study and prayer are given wings and feet, and we mount as the birds to great heights, or cover immeasurable distances as the

fleet deer. Only the new creature can grow into the wonderful spiritual being God has planned for him to be.

Great portions of earth are still without knowledge of the Christ and the manner of attaining this full spiritual growth. They must still be limited to the study of Jehovah's Word and prayer. The revealed will of Jehovah has been lost, changed, and perverted, until little of the truth remains, which make ineffective also their prayers, for effective prayer is dependent upon truth and the observation of God's laws. So great spiritual advancement is impossible where Christ is not known.

Fourth, the ministrations of the Holy Spirit, our Heavenly Mother, helps all who are striving to learn the will of Jehovah, but She especially ministers to those who have become Her spiritual children through the operation of the new birth.

She comforts and guides. She directs the three orders of spiritual beings who execute God's will concerning man. As man grows in knowledge of His laws, he is able to utilize more and more the wonderful service that the Holy Spirit renders.

Fifth, Communion. The Communion Supper, or memorial service, wherein we commemorate the sacrifice Immanuel made by giving His life a ransom for the life of sinful men, is the occasion which causes the greatest spiritual growth of those who know and love Him.

By its frequent and continued repetition, each time a group meets for worship and consideration of God's will and the welfare of His earthly children, man keeps ever before His attention the central fact of the atonement. Jesus is the Christ, the son of Jehovah, Who died to redeem man from his sin. This one fact grows dearer and dearer each day.

The Holy Spirit is able to draw man closer and closer to Themselves and direct within him those things which not only please God but which causes him to advance in spiritual things.

Sixth, living the life, or personal righteousness. The character of all composite objects is determined by the character of the elements which enter into that composition.

The advancement of the human race as a whole is dependent upon the character of each and every man upon the earth. When they individually refuse to obey God's will, the power of the evil spirits prevail. This evil is not wholly a result of the operations of the creeping ones, but is almost entirely the direct result following the failure to observe the natural Official Laws of Jehovah.

By living the life as God wills it to be lived, man brings into full force and effect, all the powerful spiritual results of that obedience.

Seventh, co-operation and close adherence to the Laws of Jehovah. These relate to man's relation to each other and to their Creator.

The ultimate height to which man may attain spiritually is dependent upon his co-operative effort. It is the welfare of the individual that is the goal sought, but the individual must have help outside himself to supply those things which he himself does not possess.

We all have different abilities and different talents. When these are developed along lines which makes them available for the use and help of the group, then and only then can the group, as a whole, advance beyond what is possible for a single individual to achieve. The third portion of the law of Jehovah, "Thou shalt love thy neighbor as thyself," was given for the advancement of the race.

Through the observance of this law, and the operation of the various phases of its work, each member of the group co-operating in its observance receives the full benefit of the efforts of every other member of the group.

This brings to each individual, not only the results of his own efforts and righteousness, but also the cumulative effects of the efforts and righteousness of all the others. The spiritual growth is, in this way, pyramided to great heights.

And as fast as man arrives at new heights, the vision is relatively extended and new powers and possibilities appear which were never dreamed of from the viewpoint of the lower levels.

The infinite advance of conditions which you and I enjoy today, over and above that which prevails upon the earth, is made possible by the perfect co-operation of every man in Heaven. Not a single spirit is allowed to contribute anything, of any nature whatever, to the general cause, until that spirit has been born again and is wholly and unreservedly converted to the manner of life that God has commanded.

When this condition has been made universal upon earth, it will become a parallel to our heavenly home, and the change from earth to Heaven could be made in the twinkling of an eye. Jehovah could remove the physical earth and all therein, and the new Heaven and the new earth could stand revealed in all their power and glory.

My Summary

Spiritual growth should be continuous, and is accomplished through seven principal means.

First, the study of Jehovah's revealed Word through personal study, group teaching, and preaching. The Holy Spirit always aids in this work.

Second, prayer is the cultivation of the seed sown through the Word. We thus overcome temptation, secure spiritual co-operation with all spiritual forces, and aid in making correct decisions.

Third, the acceptance of Jehovah's plan of salvation, obedience to its terms, and a new birth, assures continuation of the spiritual life.

Fourth, acceptance of the help offered by the Holy Spirit, comfort, guidance, interpretation, the still small voice, and communion, gives wonderful growth.

Fifth, the Communion Service, or memorial, participated in regularly, gives continuous food for spiritual growth and advancement.

Sixth, living the life of personal purity and righteousness assures the group character needed for any concerted action, as well as personal advancement.

Seventh, co-operation with other righteous people, close adherence to the group laws, and right relations with others, advances the general spiritual growth and welfare. "Thou shalt love thy neighbor as thyself," was given for the advancement of the races of men, and gives each individual the full benefit of all blessing.

New Creatures

Sunday, September 11, 1932

Friday, 8-5, Forgiveness

On earth in the early morning, I repaired the carburetor on my old Ford. We then drove out to Seward Park and had lunch. We remained at the park most of the afternoon.

In Heaven, in the morning period, we attended the services in the *Church of the Savior*. With us, among many others, were Donald Kerr, Papa, Owen, Oliver, Pierce, Mama and Grandmother Whipple. The afternoon period we went to Mama's church which is close to where they live; we met Grandpa and Grandma Headrick, and a great many members of their family.

Human Aspects of the New Birth

by Barnabas, the Exhorter

An address delivered at the *Church of the Savior*. About 7:30 to 8:30 a.m.

Through our disobedience to the revealed Word of Jehovah, we brought upon ourselves the inevitable result of broken laws, which in this case was the death of our spirit.

We were given the opportunity of having this spirit redeemed by obedience to His revealed Word; this obedience being accepted by Jehovah as a substitute for broken laws upon conditions laid down by Him.

We are all familiar with the seven requirements of these conditions which are faith, repentance, confession, communion, new birth, righteousness, and church co-operation.

These are the required acts of obedience. There are many other acts of obedience, worship, and conduct, which are not one of these seven, although they may affect our attitude toward God, and even toward the plan of Jehovah.

Among those we might mention is prayer, surrender of self, God's call, morality, neighborliness, and many others. These and other things enter into the situation, but are not included in the seven required acts of obedience.

This morning we are going to discuss for a short time just one of these seven. We wish to talk about the human side, or man's part in the new birth, its physical nature.

It is the fifth one of these seven sets of obedience. It is preceded by faith in Jehovah, the Holy Spirit, and Immanuel, repentance of our sins, confession of Jesus as our Redeemer, and by communion with God and with each other, in any way which presents itself.

When we consider the purpose of the new birth, we very readily see why it stands fifth, and not first or second, or even third.

Its purpose is for the remission of sins. Sins are remitted by Jehovah, on the request of His Son, Immanuel. Only through Him can we be forgiven. We must have faith, be sorry for our sins, change and accept Jesus as our Mediator, before He will intercede for us.

Some, especially those still upon the earth, have not placed Communion before the new birth; but these do not take into consideration that in many cases men commune for a long time after acknowledging Jesus as their Savior, before being born again. Many live and die without the new birth, but commune regularly. Here in *Beulah Land*, some people remain for many years before they yield to the authority of Immanuel, and they commune regularly.

But these all remain in their sins, and are subject to death of the spirit, until they are actually born again.

It is not advisable to delay obedience to the command to be born again, when the primary steps have been taken; neither is it well for us to hurry through the matter. There is an eternal spirit at stake. On the other hand, no fixed time should be required to intervene, but the candidate should be his own judge of time, and his obedience will then be his own act.

Any man who has been born again can administer the new birth for any other one. It is not necessary that this be done by an officer, or even by a pastor, preacher or evangelist. Any child of God, man or woman, may officiate, even though it is the custom, and rightly too, to have an officer of the church attend to this duty.

The new creature may be born anywhere. It makes no difference whether it be at his own home, the home of a friend or neighbor, a public park, or a private pool in the open, or inside a building.

There is no virtue in the place; it is the act of obedience itself that make the new creature at the new birth.

It is quite customary though, for us to go to the River of Life, for there we may gather along its banks among beautiful surroundings, and it is always ready and prepared at a moments notice.

But on earth it is very inconvenient for many reasons to do this in the open rivers or lakes. This is because of the inclemency of the weather, the character of clothing which becomes soiled and wet upon entering the water, and the difficulty in securing a location where the people can assemble on the shores for praise and worship.

Under such circumstances, a place must be used that has been provided in some building, private or public, and the custom has been followed of building a place in an appropriate spot in each church building. In this way the act can be performed under ideal conditions, for both the candidate and those who desire to witness it and join in the praise.

The surroundings should be beautiful. God's blessings should be used to make an ideal setting for this great act, the most important thing in the life of any person. It is his or her spiritual birthplace, and everyone should be able to look back in memory upon a beautiful scene.

The physical act of obedience to the command, "Ye must be born of the water and of the Holy Spirit," is a single simple act.

The child of Jehovah who is to administer it makes the statement to the candidate and to the assembled people. If there be any there to witness the act, he is going to place the candidate under the water as an act of obedience in the name of the Father, Son, and Holy Spirit. He may make this statement at a special honorary service preceding the act, before they enter the water, or he may make the statement while standing in the water.

The act of obedience is that the administrator buries the candidate, fully and completely under the water, and raises him up out of it, once and only once. More is superfluous, unnecessary, and detracts from the beauty of the simple act.

It is very appropriate to have music, either vocal or instrumental, to add to the beauty of the occasion and the memory of it. A hymn or

a hallelujah chorus by a large group or church, accompanied by the instruments of the orchestra, adds very appreciably to the beauty and joy of the new birth.

It is the privilege of the candidate to choose the administrator, a friend, a relative, pastor or some official of the church, if he so desires, but the church will provide when the choice is not made.

The symbolism of the new birth is often mentioned by preachers and evangelists. The burial in the water is symbolical of the burial of the body of Jesus after His sacrifice, and the coming forth from the water is symbolical of His coming forth from the tomb. The mortal mind of Jesus was resurrected, the first mortal mind to enter into eternal life after full and complete obedience.

The new birth is symbolical of the death and putting away from us of all sin and undesirable things, and the birth of holiness and desirable things.

It is likewise comparable to the citizenship of an earthly kingdom, wherein a subject forswears allegiance to the old rulers, and swears allegiance to a new King. In the new birth, one leaves the kingdom of darkness and disobedience, and becomes a subject of the Kingdom of Immanuel.

It is a like figure to the burying in the earth of a seed, bulb or other dormant germ of life, which afterward comes forth a living, growing, productive plant, a new creation with the same germ of life in it.

It is the covering up, or destruction, of the ugly, and the uncovering or production of the beautiful, as the graceful ferns and flowers cover up the ugly hill sides and transforms them into beautiful and desirable landscapes and parks.

It is the destruction of hate, jealousy, revenge, and myriad kindred evils, and the birth of a true love which replaces all that went before, with the love and beauty of righteousness.

When a person upon earth obeys the command to be born again, he enters the water a sinner, a mortal child, subject to the death of his spirit, soul, body and mind, utter oblivion being his unalterable lot otherwise.

When he comes forth from the water, he is a new creature entirely. He still retains the human life of body, soul and mind, but the spirit has been redeemed from death, for all the killing effect of sin has been removed. His mortal mind has attained unto resurrection from the dead. His mortal body is still subject to death, and rightly so, for it is the portion

of man that causes sin, and after its death he is never more encumbered with it. The mortal soul dies, and the body can never be used again, for it returns to the original elements from which it came.

This new creature has been born into a new family, a new kingdom, a new world, and a new existence. The Holy Spirit is now his Mother, Jehovah his Father, Immanuel and all the other new-born creatures, his brothers and sisters. He is then a subject of the Kingdom of Immanuel, over which the Son of Jehovah reigns. He enters the eternal life of Heaven which continues forever, death being merely a transition from the earth to the larger territory of Heaven.

His allegiance is now transferred from the things of the mortal existence to the things of the spirit. Whereas before he loved the sin and sensual earthly life, he now loves the righteous, the virtuous, the clean, the pure and spiritual. He lives in a new world while still existing in the midst of his former environment.

Those who have believed and have repented of their sins upon the earth but have not obeyed the command to be born again, are given the opportunity to do so in *Beulah Land*.

The act of obedience, and all the conditions in connection with it, are the same here as in the church upon earth, except that here earthly conditions are replaced by those with which we are familiar.

The Church of the Savior consists solely of people who have been born again. Even Immanuel Himself, when upon earth, submitted to this act of obedience, although his spirit never was subject to death and did not need to be redeemed. His mortal mind alone remained to be resurrected, which would have been impossible without the new birth. It could have been done in Heaven, but He chose to give the people on earth a perfect example of obedience to the new birth.

So we see that through obedience to the revealed word of Jehovah, we remove the effects of broken laws and gain access again to life eternal for our spirit.

We become heirs of the glorious heritage Jehovah holds in trust for all those who love Him and obey His commandments.

My Summary

By disobedience we brought death to our spirits. We may have our spirits redeemed by obedience. God reveals the commandments to be obeyed. There are seven: faith, repentance, confession communion, new birth, righteousness, and church co-operation. Other acts of obedience and worship, which also affect our condition, are prayer, surrender of self, God's call, morality, neighborliness, and others.

The new birth is the fifth item in the plan of salvation. It is for the remission of sins. Without it the spirit will die, therefore it is necessary for eternal life. It must be preceded by faith, repentance, confession and communion.

No period of probation is necessary. The time, the location, and the administrator are immaterial.

“Ye must be born of the water and the Holy Spirit.” It is a single, simple act, performed in the name of the Father, the Son, and the Holy Spirit.

The act of obedience is that the administrator buries the candidate fully and completely in water, and raises him up out of it, once only.

It symbolizes a burial and resurrection, the sacrifice of Christ, the death of sin, the birth of righteousness, a change of citizenship to Immanuel's Kingdom, the planting of a seed or bulb and its growth, the covering of the ugly by the beautiful, the destruction of evil, and the birth of true love.

The person comes forth a new creature, the old creature is dead. The new one will never die. He is born into a new family, a new world, and a new kingdom. The Holy Spirit is now his Mother, Jehovah his Father, and Immanuel his Brother. The Church of the Savior consists wholly of new born creatures.

Those ready for the new birth upon earth may have it administered in *Beulah Land* if they die before it is done on earth.

Spiritual Awakening

by J.P. Roach, the Pastor

An address delivered at Mama's church, Church Land. About 11:00 to 12:00 a.m.

In the beginning God walked and talked and communed with man upon the earth the same as They always have here in Heaven. They were to them a Father, Mother and elder Brother. Man was created to be a companion to God.

He was created a dual personality, having a natural body, a natural mind and a spiritual mind. The natural man was subject to the natural laws, and the spiritual man to the spiritual laws, and between the two arises a conflict which dates back to the first act of man's disobedience.

The victory in this conflict is determined, not upon the conformance of the natural man to the natural law, but upon the conformance of the spiritual man to the spiritual laws, which are a portion or division of the natural law.

The spirit of man is limited to the confines of his earthly body while the same is alive and inhabitable, and unless provided with means of escape will die when the natural body dies.

We do not know the mind of Jehovah, nor His reason for creating man as He did, except in so far as He has seen fit to tell us, and through the study of His attitude toward us.

Much has been revealed to us by His Son, and many things have been interpreted to us by the Holy Spirit. Even so, there is much the Father has not revealed to any living creature.

As people drifted slowly away from God, and the plan of salvation began to operate to restore man his lost position, Jehovah always stressed the spiritual side of his nature, for that was the enduring portion.

Man regained his lost position slowly and with great difficulty. One thing was never entirely lost to the earth, and that was faith in Jehovah. It was distorted, misunderstood, and materialized, but never entirely lost.

After man had returned to the faith of the Father, He sent His Son to earth, and thus restored faith in the Son, but there still remained the lost faith in the Holy Spirit to be restored.

Man must return also to this faith before he would be back to his proper position. We do not know why Jehovah chose to make the new birth the occasion of faith in the Holy Spirit, but we can see how He did it.

Neither do we know why Jehovah chose to offer His Son as a sacrifice for our sins, but we can see how He did it. It is our privilege to listen, observe, and follow Jehovah's laws, thanking Him that He has made it possible for man to regain his original state.

We know that all men must be born of the water and the Holy Spirit. In this manner they honor their Heavenly Mother and become Her children, just as they had previously honored Jehovah and Immanuel through confession of faith in them. Those who refuse to honor Her in the new birth, and become Her child are never forgiven.

Just why this should be designated as an unpardonable sin we do not know, but the law remains, they must be born of the Holy Spirit and thus become new creatures spiritually. All of that portion of man that is to enter Heaven has been remade, and the former things are passed away.

Thus we see that the Holy Spirit has a definite place in our salvation at the time of the new birth. We are buried in water and raised again in obedience to the commandment of Jehovah, we accept the sacrifice of Immanuel and His salvation, and we are reborn children of the Holy Spirit, as well as of Jehovah. Thus we see that all three of the Trinity or Godhead are honored in this act.

The simple act of burial in water does not constitute a new birth. It is just the occasion of it. The entire transaction is dependent primarily upon the mental and spiritual condition of the candidate.

It is of no avail to be born of the Holy Spirit unless at the same time we acknowledge allegiance to the Father and Son also. It is of no avail unless we have done all in our power to change our manner of life from sin to obedience. It must be primarily an act of obedience.

For this reason no infant can be born of the Spirit, nor can a person who has died. There is no act of obedience. Nor can some other individual be substituted and the act be of any benefit to the infant or the

dead. They must participate in the act themselves, following a desire to obey Jehovah, and have their sins forgiven.

It also follows that if the person in question has never been buried in water, they are not new creatures, and are still in their sins, just the same as any other person who has not obeyed this commandment.

The act of obedience is a single act of burial in water, followed by a resurrection. The effectiveness of it lies in the proper condition of the candidate. It is not necessary for anyone to lay hands upon him at any other time than when he is placed beneath the water. No ceremony or special service can add to its spiritual value, but may be of great value, not only to the candidate but to the Church attending the service, in memory and in beauty.

The person comes forth from the watery grave a new creature spiritually. His sins have been removed, but there was no spiritual value or virtue in the act of burial. The spiritual value was in the condition of the mind of the candidate. His attitude was changed by his faith and his repentance, and his spiritual life had really begun. Prayer and communion had already become a joy and a privilege, and the results of repentance were already being felt.

Great joy and spiritual uplift are possible, and often are experienced before the new birth takes place, but these are all of inferior worth to those experienced after the command has been obeyed.

The new birth is not an act of faith in any sense of the word. It is to be obeyed, not believed. It is not even necessary to believe that it is required. It is not necessary to believe that it is for the remission of sins. Even though a candidate should think that the new birth was of no value whatever, or even think it was for an entirely different purpose, if they obey the command, their sins are forgiven. The mental condition of the candidate is properly taken care of by the four preceding steps: faith, repentance, confession and communion.

The new creature upon the earth is now a member of the group that has eternal life as their heritage. He becomes automatically a full member of the Church, and is eligible to any office or position which his talent, ability, or experience fits him.

To this new creature is opened up all the limitless opportunities of co-operation with God in the spreading of the good news to those who have never heard the revealed Word nor the possibility of salvation through our Savior and Redeemer, Jesus the Christ.

He may now advance to heights that were unknown and unbelievable to him before his new birth. The Holy Spirit abides with him to aid in the study of God's Word, to comfort in times of trouble, to help in times of need, and to provide means of escape in times of temptation.

She not only helps in the new creature's personal problems, but She helps him to find those ways in which he can show his love of his neighbor through co-operation and consideration of their problems.

She opens up to all such the unsearchable riches of the great storehouse of the wealth of God, and supplies daily strength and blessings for the duties and trials of the earthly life.

Immanuel is ready to intercede for him before the Father, and have all his sins and shortcomings forgiven upon request and co-operation.

When this step has been delayed until after arrival in *Beulah Land*, the same takes effect as upon earth. But when the new creature is born in *Beulah Land*, he enters immediately upon the wonderful experiences with which we are all so familiar.

He may immediately enter upon the life that has been planned for him, and he may live in the mansion ready and prepared, and meet with us all here in this Church of the Savior.

My Summary

Man is a dual creature, physical and spiritual. The spiritual dies with the physical unless redeemed. Those who refuse to honor the Holy Spirit in the new birth and become Her child, are never forgiven. It is unpardonable.

In the new birth we obey Jehovah, accept the sacrifice of Immanuel, and are reborn children of the Holy Spirit and Jehovah. All three individuals of the Trinity, and man, are thus joined in this act of obedience.

The act depends upon the mental and spiritual attitude of the candidate. It is an act of obedience; therefore no infant can be born of the Spirit, nor can a substitution be made. It is an act of burial and resurrection; therefore those who have not been buried in water are not new creatures.

It is not necessary to lay hands on them, for they come forth from the watery grave a new creature spiritually.

It is not an act of faith; it is an act to be obeyed. It is not even necessary to believe anything regarding it, so long as the command is obeyed.

No other ceremony or act is necessary, but they automatically become members of the Church of the Savior, and the Holy Spirit abides with them. Immanuel is ready to intercede for them before the Father, prayer becomes effective, and he enters upon his eternal life.

Joyful Living

Monday, September 12, 1932

Saturday, 8-6, Forgiveness

On earth in the forenoon, I made the usual rounds of trouble shooting for the Relief Organization, and in the afternoon I stayed home and helped can fruit. In the evening Mr. and Mrs. Frank Moses called.

In Heaven, with Donald Kerr as my guide and amanuensis, we heard an address in the forenoon in the laboratory high up in what appeared to be a clay bluff in the *Radiant Hills*. After lunch we went to a large church a long way out on a plain among the fields in the *Conservatory of Beauty*.

God's Time

by Elijah, the Prophet

An address delivered at a Laboratory in the *Radiant Hills*. About 6:00 to 7:00 a.m.

Brethren, we greet you in joyful thanksgiving at this glorious time. We give thanks and praise to our Heavenly Mother, that she has given to us the unspeakable pleasure of addressing you along the lines you requested.

The work you are doing here is evidence to all that great advance is being made in using the opportunities opened to you through your increasing knowledge and experience.

May God bless us in ever increasing measure as we advance in power, and grant to all present this hour a very happy portion in the blessings of our combined efforts. Praise be to God.

We will commence our subject today as far in the past as we have the information. At that far distant time, before the stars or moons or earths (planets) or suns were formed, Jehovah was, as we know Him here this morning.

He alone existed, but He tells us that He had no pleasure of expressing Himself, no way of exercising His love, because He was alone. He took no pleasure in being infinitely powerful and supreme ruler over the space of the universe, filled only with spirit, without form or motion or life.

His first object of creation was to express His love in personality. He created an infinite object of love for Himself. He formed a companion, a helpmate, a wife to love, and thus began the twofold creation of all things which He continues to this very day.

His lonesomeness was appeased but not cured. With the co-operation of His companion, They created a Child, a Son, like unto Themselves, and thus formed the first family. His love had at last found perfect expression in the only begotten Son.

In Their perfect family life, They, the Godhead, found infinite joy and satisfaction, but They desired to do something with Their time, and with Their powers, and with the infinite amount of spirit of which They were possessed. And so They started a plan of creation which continues to this day, and shall never stop, time without end to eternity.

Together they have labored, Father, Mother, and Son, and everything in the universe They have made. The Father has supreme creative power in all things. The Mother has taken that position in all things for which She is naturally created. The Son is the express image of the Father, His constant aid and associate in all things, co-equal in all attributes, excepting that of supreme authority.

The Father always has been, is now, and always will be, the one supreme God. In most things the three act as a single personality, but in some respects each has their own field of activities.

They considered the great expanse of spirit, extending in limitless quantities and started it in motion. Thus motion was created in the Great Spirit mass, and God gave it light.

For aid in this creation, They formed spirit beings of the form of creeping things that could carry out their desires and plans, but they were not given creative powers.

At the same time They formed the first spiritual beings of the same general shape and form as Themselves, with whom They could converse, and who could work with Them, but they were not given creative powers.

Thus were created in the beginning, one being like God, a worker, and one being like a creeper.

Many trials of time passed and the motion They had started in space and spirit increased and gradually became warm and light. For the first time They saw darkness and light. This has been designated as the end of the first period of creation.

They created spirit beings like beasts, with greater powers than the creeping ones, but They withheld creative powers. In like manner They created other spirit beings similar to Themselves, who could help them in many new ways.

Thus were created another being like God, a helper, and another being of different form, like a beast.

Many trials of time passed, and the motion, heat and light of the spirit in space guided and formed by God, and the four orders of spiritual beings He had created under the supervision of the Family of God, began to form the elements of another kingdom. These were unlike the spiritual form that alone had existed up to that period of time.

Many different combinations of spiritas, motion and heat were made, and those which pleased Them were retained and gathered into definite places, and were shaped to form the universe of natural things.

For the first time there was a separation of the new formed elements from the remaining great expanse of spiritas.

This has been designated as the end of the second period of creation.

They created yet other spiritual beings, as the work of creation needed other kinds of tasks to be performed, and still He did not give them creative powers, but retained these for Themselves.

They formed a being like unto a winged bird, which could fly in the midst of Heaven, having power to carry out God's commands everywhere. They formed a third being like Themselves, an angel, for association with Themselves. They made them beautiful and gave them almost unlimited power and freedom. Still They retained the sole power of original creation.

With three of the six orders of spiritual beings, They formed the earth, and during many trials of time they shaped it, and when it had cooled sufficiently to support vegetable life, God created a new joy and pleasure.

He created living plants of grass and flowers and fruit and trees. They rejoiced in the beauty of the new creation.

This has been designated as the end of the third period of creation.

As many trials of time passed, They formed the sun, moon and stars, and the heavens where They and Their created spiritual beings could live and enjoy the creations.

God formed yet another spiritual being, in His own image and likeness, and gave him the power of creation and called him man. Thus was man, the seventh and most perfect of spiritual beings, created as a companion and co-worker with Them in Their universe of joy and beauty.

This has been designated as the end of the fourth period of creation.

With the help of all seven spiritual beings They created a new form of beauty, living animals, fish for the water and birds for the air and earth, many of the same forms you have been studying this last year.

Men and the family of God were happy. They lived in Heaven and walked and talked together. With the angels and the five other orders of created beings, they controlled and managed the universe.

This has been designated as the end of the fifth period of creation.

God created animals to live on the earth. God saw that the earth was a pleasant place to live, that all the animals which He had created were contented and multiplying.

Then They formed seven men and women, complete even as They were complete, spiritual beings with creative powers, and gave to them also a natural body that they might live and enjoy life according to the natural law upon the earth. Male and female created He them and told them to multiply by their own powers and retain control of the entire world and everything therein.

God gave man direct supervision of the new life which They had created upon the earth, even over the seven orders of vegetable life and the seven orders of animal life.

This has been designated as the end of the sixth period of creation.

During the seventh period, God and the four orders of spiritual beings we know so well, workers, helpers, angels and men, rested from

the active work of creation in which they had been engaged, and held a great feast in Heaven.

God's creation worshipped them, giving them praise for the wonderful work They had done, and Jehovah explained to them the laws of the universe. So the period of rejoicing extended over many generations, even almost to the end of one line of people.

God divided the time into days, from the going down of the sun until the going down of the sun. He formed a week of six days for work and one day for worship and enjoyment of His created blessings.

Jehovah, His wife, His son, workers, helpers, angels, men who had never been given a natural body, and natural men, even as you and I when we had our natural bodies, lived and communed together during this first wonderful Sabbath period, even until the end of the line.

And man grew and multiplied on the face of the earth, and God looked on the creation of men, on their sons and daughters and was pleased.

He called them sons of God, and blessed them and told them that this wonderful existence would continue as long as they should observe the laws Jehovah had made for the universe of created things. No man had died, as death had not yet entered the world.

God formed the days into weeks, the weeks into months, the months into years, the years into periods, the periods into lives, the lives into lines, the lines into nations, and the nations into judgments.

And this has been designated as the end of the seventh period of creation.

Joy and happiness reigned supreme throughout creation. Jehovah saw that the laws of existence and action He had made were good, and established them forever as a blessing for the universe. He assured all His associated and created beings that there should be no change in them forever, but that all should follow and enjoy them to the fullest extent, each in the order in which they had been created.

The dwelling place of Jehovah, even His Heaven, wherein He dwelled with His Wife and Son, and the seven orders of created beings who helped them in the execution of the laws of the universe, He formed around the earth in the center of the heavens.

The Heavenly Mother loved every created being. The Heavenly Father gave unto Her the joy and pleasures of guiding them in all their ways, of ministering to their needs, of helping them in the understanding

and observance of the universal laws, and of living the life of joy and happiness, which had been prepared for them.

The Heavenly Son loved all created beings, but from the very hour that the Heavenly Father created man with natural bodies, He loved them above every other created thing and lived and worked among them and became their Immanuel.

But the Heavenly Father retained to Himself the execution of His universal laws, the correction of their misuse and the punishment or results of their disobedience. In all other ways the Heavenly Mother and their only begotten Son exercised powers co-equal with the Heavenly Father.

Some of the beings of the first order of creeping beings became dissatisfied with their lot. They became jealous of the other six orders of beings, whom they considered of greater importance in the universe of God.

They became especially jealous of the men upon the earth, when Immanuel devoted His entire time to their happiness, and they rebelled against Jehovah. He did not destroy them, or strip them of the powers He had given them. They had alienated themselves from His co-operation, His Heaven, His joy and happiness of existence, had rebelled, and they were barred from His presence in punishment.

They conversed with the men on the earth, and some of them decided that they did not have to obey Jehovah's laws, but were free to act independently for themselves.

When they sinned by disobedience, Jehovah set a limit for their earthly life, body, soul, and spirit.

But Immanuel interceded for them and the wonderful forgiveness, mercy, and love of Jehovah was again demonstrated when They formulated the plan of salvation and worship for sinful men, and accepted the plea of His own Son for their sakes.

Jehovah granted them eternal life for their spirits upon conditions of obedience, so familiar to us all, based upon the offer of Immanuel to redeem them at the proper time.

The redemption has been perfected, and now man lives eternally in the mansions prepared for those who love righteousness, and serve Jehovah.

My Summary

Jehovah created the Holy Spirit and They created Their Son. During the first period They created spirits like creeping things, spirit workers like God, motion, heat, and light in the mass of spirit. Each period of creation lasted many trials.

During the second period They created spirits like beasts, spirit helpers like God, and physical elements, and gathered these elements into masses.

During the third period They created spirits like birds, angels like God, the perfected earth, and the seven orders of vegetable life.

During the fourth period They created the spirit of man, the Heaven for his home, the sun, moon, and stars.

During the fifth period They created the swimming and flying animal life and prepared the earth for man's advent into it.

During the sixth period They created the higher animal forms, making seven orders, and seven races of physical men, one pair of each race. Man was given dominion and creative power in the earth.

The seventh period was one line of rest, worship, feasting, and planning. The Holy Spirit mothered man, and Immanuel worked with them as a brother.

Time was divided into days, weeks, months, years, periods, lives, lines, nations or peoples, judgments or trials, in perfect sevens.

The creeping spirits became jealous of man and caused his disobedience, and spiritual death came to man. Jehovah granted eternal life upon the condition of sacrifice and obedience, to additional laws.

The Lost Burden

by John Bunyan, the Writer

An address delivered at a Church on the plain in the *Conservatory of Beauty*.

About 1:00 to 2:00 p.m.

When I moved with my family to the beautiful farm where we have lived for so many years in joy and happiness, the place across the road was owned by a man called Hardscrabble. He lived there with his wife and children.

His farm was large and fertile, and lay as nice as any one could wish. Some of the men even said that it was the most desirable in the entire district.

About a mile and a half away was the village of Upton, where the children went to school. We took our farm produce and exchanged it at the general store for such things as we needed that the farm did not produce.

Mr. Hardscrabble was a hard worker, rising early and working late, and he kept his entire family busy also, many days having the children stay away from school, to assist him in the fields.

For some little time I did not notice the condition of affairs across the road. Work seemed to be going on the same as elsewhere in the neighborhood, but the children began to bring home tales from the neighbor's children with whom they went to school.

Mrs. Hardscrabble also told my wife much about their hard luck. At Upton they did not allow her as much in exchange for her eggs, butter and cheese as others were receiving.

Several times he had borrowed tools from me which he needed, and with which every farm should be supplied, but I did not learn the reason until I went over one day to borrow from him. I needed a small light plow, as it would be easier to handle between the trees in the orchard and vineyard.

Mr. Hardscrabble had two plows, just what I wanted, but neither of them could be used. One of them had the beam broken. He had thrown it out behind the barn, and had removed so many bolts and nuts that it was

past repair. The other one had been left in the field, where he quit work the summer before, and was so rusty it would not pay to clean it up.

As I went about the farmyard I saw all kinds of machinery, but it was mostly useless, neglected and out of repair. It was just left in the corners, and along the side of the yard where the weeds, grass and sunflowers had grown up over it, as if trying to hide the ruins.

By observation I soon found out the true condition of affairs, and the reason for the tales of hardship the children told. The entire farm was in such shape, by his manner of handling things that all his hard work, and that of his family, went for naught, and furthermore it was ruining their health, and robbing them of all their happiness.

Instead of being an asset to the community, this family was a liability, and unless there was a change soon, they would all be on the county for support.

I made suggestions as opportunities presented themselves, but they were not received kindly. He seemed to take the position that he was an old experienced farmer, and knew as much as anyone else about how to run a farm.

He admitted that his way of working differed from mine, and some others as well, but he insisted he had the right to run his farm to suit himself and it was not my place to tell him what to do. Were we not all working for the same end? Was not one method as good as another? There was a just God over us all, and He would send the rain and sunshine to all of us alike, regardless of methods and opinions.

In spite of his appearance of obstinacy, I observed that he took much more care in plowing his oats field, and really placed it in excellent shape, and sowed his oats carefully. When they came up, I noticed that he had a good stand, and excellent chances for a bumper crop.

Also he went to the County Seat, and traded for a supply of an excellent seed corn which I had praised very highly as being more apt to give a large yield than the run down seed which he saved each year from his own field. The new seed germinated well and very few hills were missing in the field.

He traded an old mowing machine for several pure bred pigs, and I could see him lean on the fence and admire them many times when he went to feed or water them.

He rigged up a brooder in the granary, down behind the corncrib, and let Mrs. Hardscrabble get a lot of baby chicks instead of setting hens, as she had always done in the past.

But it seemed as though hard luck would not let him have any success. The baby chicks lived and grew wonderfully till they opened the brooder house door and gave them free run of the farmyard, barn, pigpen, and the orchard.

The old hogs ate a large number of them. The horses and cattle stepped on some of them, and some were run over and killed in the highway.

Part of them seemed to think that Mrs. Hardscrabble's garden in the orchard was planted especially for them, with the result that what little garden she had was ruined.

Mr. Hardscrabble took all these losses stoically. The baby chicks became diseased from the infected grounds where chickens and other poultry had roamed for years, and began to die by the dozens.

About that time cholera struck the pig pen and his fine hogs all died, and most of the others, so the age old wallowing hole just over the fence from the leaky watering tank, was left without an occupant.

Rust and smut swept over his oats and claimed the larger portion of the field. He said it seemed to him as though he was having harder luck than ever that summer.

He had his corn crop left, and it was a fine stand. Rain was plentiful and the ears had set on, giving promise of an immense crop. Farmers came from far and near to see it, and Mr. Hardscrabble began to feel proud of what he had done.

But alas, his happiness was short lived. The corn had been planted too late, and an early frost caught it before it was mature. His whole crop was too soft to market, and even made very poor feed for his stock.

His oldest boy, John, had arrived at the age when he wanted a team and buggy to use for his own pleasure, and he had been put off by his father from year to year, but had at last been promised his rig when the corn was marketed.

John did not take his disappointment with his usual habit, but made life miserable for everyone about the place. He was a senior in High School, but became discouraged, and his first grades were not what they should be.

The big blow fell the week before Thanksgiving. John came home from school in the forenoon, gathered up a few clothes and left home to

work for a man over in the river valley, where he would be close to the city. His father was down on the east forty repairing a fence, and did not learn about it till he came up to the house for dinner.

A few weeks later, their daughter, Mary, eloped with Pat Stillman, who had been going with her for some time. Mary had not the freedom, or the clothes she wanted, being hindered by their continual hard luck. She thought this would bring her what she wanted. They went to live at Stillman's, over beyond Upton, with no hope of work, or a home of their own, till Pat should find work in the spring.

The successive blows just about prostrated Mr. Hardscrabble, and he decided that farm life was a failure, and he would leave it forever. He heard there was work in the city, that living was cheap, and there were many pleasures and amusements to be had very easily.

The first knowledge that the neighborhood had of his new move was borne to them from a big sign, "Farm for sale cheap," which he placed in his front yard, mailing it to an old pork barrel that he would have no use for that season.

That "For Sale" sign started things to going. As opportunity presented itself to them, most of the neighbors and friends dropped in to have a chat, and incidentally to try to persuade him to abandon his sale and adopt modern methods of farming.

They explained to him that the new way of doing things assured him success right from the start, that the trouble with his farming was not lack of work, but misdirected efforts. If he would study the government bulletins and follow them, he would soon be on the road to prosperity.

But his mind had been firmly set upon selling out and trying some new method, and he was not easily dissuaded from his purpose. Mr. Helpson, who owns the big Helpson homestead on the creek, stopped on the way to town one day to tell him a post was broken off over in the east slough, and the cattle might soon get out.

Mr. Hardscrabble did not accept the suggestion kindly and as the two men were old friends, one word led to another, but finally Mr. Hardscrabble quieted down and allowed Mr. Helpson to have his say.

He explained how farming was governed by natural laws, the same as everything else in the universe, and that failure was sure to result unless you followed all those laws consistently, the whole year around.

It was not enough to pick out a law here and there that pleased you, and follow that, but to adhere strictly to the entire program every season

in the year. He told him that when he once got started right, and his neighbors could depend upon what he would do, they would be willing and even anxious, to help him by co-operating with him in every way when he needed help.

Mr. Helpson was on his way to Upton to attend a meeting where the County Agent was going to lecture on the needs of the community and how they could be met successfully. It was the first of a series of meetings participated in by the farmers and experts from the government's experimental station, and was for the purpose of helping such men as Mr. Hardscrabble to right themselves and change failure into success.

He urged Mr. Hardscrabble to come along with him in his buggy, and he would bring him home after the evening session. He made a number of excuses and showed no inclination to go until Mrs. Hardscrabble appeared in the door with his overcoat, cap and mittens, and told him to run along as he had nothing to do at home. She wanted to get him out of the house so she could do some work that needed to be done.

It was a large gathering, and Mr. Hardscrabble listened through the forenoon session with a great deal of wonder that so many, and such prosperous farmers, as well as young men and some women, were coming to the lectures.

After a good lunch, which the women had prepared, the County Agent distributed some experiment station bulletins on raising hogs, and then talked to them explaining the methods step by step, and answering questions. Before the session was over, Mr. Hardscrabble was thoroughly interested, and was asking questions and taking notes on the back of his bulletin.

He met his son-in-law, and they had a long chat about the prospects of straightening out things on the old farm. He went home with a new faith, a truly converted man. For the remainder of the week he continued to go with Mr. Helpson, who was getting a great deal of pleasure watching the transformation.

Not only did Mr. Hardscrabble have faith in the new way of farming, but he confessed as much to those he talked with, and started in immediately to change everything on the farm that he could find time to do, saying to himself, that if he ever got straightened out, he never would get in such a terrible shape again.

One evening when he came home he noticed that his wife had hitched up the horse to the buggy and gone somewhere in the direction

of the City, but she would not tell him where she had been. Several of the neighbor women had been over and spent most of the day, a number of times, and there seemed to be an air of mystery about the place.

Then one morning, just as he was finishing breakfast, the dog started to bark and he ran out on the back porch just in time to see a caravan of wagons, loaded with people from far and near, turning into his barn yard. The caravan extended down the hill past the spring, but before long all had found a place to stop and unhitch. Then things began to happen to the Hardscrabble farm.

Mr. Truit, the blacksmith, and several others repaired all the machinery, and when Mr. Leafgreen and his crew had finished painting the house and barn, they gave it a new coat also.

Mr. Cutter and the boys from the high school pruned the orchard, berries, and vineyard, trimmed up the maple trees, and cut it all up into firewood. They piled the brush ready for a big bonfire after supper.

Fifteen or twenty teams started plowing, hauling out fertilizer, cleaning the barn, bringing in the corn fodder from the field and stacked it over beyond the cow lot.

They brought the haystack into the loft at the big barn. They replaced the broken glass, put hinges on the doors, and replaced some leaky shingles with new ones. The old floor on the machinery side they tore up entirely, piling it on the big bonfire, and laid a new floor over that whole side.

Mr. Stapleton and the boys from his Sunday School class repaired all the wire fences, putting in some new posts, and fixing the gates and corners.

They worked all day, some in the fields, some here, some there, till they could find nothing more to do. The women had been busy at the house too.

Pat and Mary had gone over to the little cottage on the back forty by Helpson's, with a crowd of both men and women, and when they came in for supper they left it in condition to be used immediately.

Pat announced that he and Mary were going to take possession of that forty, and John was going to farm the other back forty, because by the new methods, the old farm was too large for Mr. Hardscrabble to handle economically.

Pat and John were going to take turns attending the experiment station classes and assist in the management of the entire enterprise.

Mr. and Mrs. Hardscrabble had hard work trying to answer questions and tell where things could be found, but were not allowed to do a thing.

After supper they lighted the big bonfire, and Mr. Hardscrabble and many others there that evening also, said that they had seen a great light, and it might shine as far as into the next county.

They saw the bonfire for miles, and those not in the secret thought that this was the concluding chapter in the story of the Hardscrabble farm, instead of just the climax.

Mr. Lovejoy and his orchestra from Upton furnished music, and the young folks started dancing on the new barn floor, but were soon joined by many of the older people.

A lovely full moon in all its shining glory was slowly mounting the eastern sky, smiling down upon the happy scene below. Mr. and Mrs. Hardscrabble were not the only happy couple that evening. It seemed to be infectious.

The bonfire burned out, the moon sank into the western sky, and one by one the buggies and wagons with their happy loads, left, until in the darkness of the late night, the two of them stood on the new walk in the back yard by the mulberry tree.

He placed his arm about her, and drew her into a long embrace. His face was wet with tears of joy, and he could not speak, but he whispered in her ear, "Mary, I did not know that God could be so good." And she replied, "But John, you had never given Him a chance."

My Summary

When my family and I accepted Christ, we found joy, happiness and substantial blessings. My neighbor and his family were not church members.

He had better opportunities for blessing than his righteous neighbors, but even his hard work availed nothing, for sin kept him in bondage. What blessing they did receive they could not enjoy, nor did their extra work help, either. Sin blinded him to all that was wholesome and helpful.

I talked to him about his unsaved condition, but he said God had nothing to do with his prosperity, and he could get along in sin as well as I could in righteousness.

He tried to live a moral life in appearance, to silence his critics, but in spite of that, he was so sinful that all he did was a failure.

One by one his children followed in his sinful ways, till he finally threw respectability to the winds and decided to get what he wanted, even if he had to break the law to get it.

The worse he became, the more church members talked to him about his condition.

By the combined efforts of his wife, and a resourceful neighbor, they got him to attend a revival meeting.

The evangelist changed him from indifference to the light of truth. He was converted and accepted Christ. His brethren then helped him to start a new life. His wife and children came into the church with him, and in a short time he had more blessings than he could count.

One day he said to his wife, "I did not know that God could be so good." "You had never given Him a chance," she replied.

The Kingdom

Tuesday, September 13, 1932
Sabbath, 8-7, Forgiveness

On earth, in the forenoon, I helped make out the weekly reports for Wallingford. I ate lunch at the City Hall, went over to the W.C.T.U. headquarters in the Arcade Building, and secured the names of the dry candidates, and in the evening voted at the Green Lake school-house.

In Heaven, with Donald Kerr, we ate lunch with Papa and Mama, and stayed with them all afternoon. With them we visited the *Church of the Savior* twice, once in the afternoon and once in the evening. We were at the big bowl from noon till after three-thirty.

The Kingdom of God *by Jesus, the Messiah*

An address delivered at the *Church of the Savior*. About 1:00 to 2:00 p.m.

Our Heavenly Father, we are gathered here at midday in the penetrating light of Thy love to learn more of Thee, to more fully comprehend that light, that it may shine forth in us, making us more and more each day like Thee.

Father, grant to us each day, as we advance in wisdom and knowledge of Thy laws and attributes, that we may approach closer and closer to the ideal which Thou hast set for us to attain.

Draw us nearer to each other, as we learn to use the great law of love for each other, and may our love ever be patterned after Thy love which was exercised toward us when Thou created us and this Heaven for our habitation.

We bless Thee for Thy Holy Spirit, our loving Mother, Who ever lives with us and guides us into loving paths beside the refreshing waters of the River of Life. She helps us in finding the solution of all the problems of our existence. May You and She ever look upon us

in loving mercy and tender care, as we try to worship Thee, in Thy wondrous grace and beauty.

Guide us into the knowledge of Thy laws, and bless the work of our hands as we co-operate in the daily occupation of life. Give us each day those blessings which we need, and may the products of our efforts daily be just those which are best suited to give the most help and pleasure to all those who co-operate with us.

We thank Thee for the infinite help which Thou dost give us, for the aid of Thy blessed workers and helpers who are always carrying out Thy laws of creation and existence. We thank Thee for the constant watch, care and tender ministrations of the angels of Thy divine love who live with us constantly and guide our feet into pleasant paths.

We praise Thee for the restraining power which Thou dost exercise over those evil ones who would enter our heavenly homes and lead our hearts and lives into unpleasant ways.

We thank Thee forever for Thy love and mercy which Thou hast extended to all of us, in preparing for us this glorious Heaven, these wonderful homes and churches, and providing a way that we might all come from the lowly life of earth to this infinite realm of love.

Our voices are unable to praise Thee enough, to express more than a small part of the gratitude we feel for Thy forgiveness of our earthly sins. We graciously ask permission to be used in Thy glorious program of co-operation, whereby we make Thee, our Mother, and all created spirits joyous and happy.

Forgive us, bless us, and use us according to Thy loving will, and we will continually praise Thee, time without end. Amen.

Our Father's Kingdom and His care extend to all of His creation, spirit, spiritual, natural and celestial. He holds within His power and judgment all the stars and suns and worlds, to and beyond all that we can ever see or know.

Seven orders of spiritual beings carry out His will to the farthest star or sun which He has built from primal spirit.

An infinite number of spirits work unceasingly, ever in accordance with His perfect laws, to keep the operation of created matter constant and regular.

He guides with His will and power the stars, suns, and worlds, (planets) and lesser moving bodies, ever working out His eternal

purposes. The universe and everything in it is His kingdom, and He rules it and guides it with firmness and with loving kindness.

Our Heavenly Mother has taken upon Herself, with the loving help and permission of our Father, the care and oversight of the welfare, life, happiness, and co-operation of the spiritual workers, helpers, angels, and people who have all been created in form like Themselves.

By directing this work Herself, we are all assured of a Mother's loving care and help in all our problems, in all our loves and joys and blessings. And while our Father extends to all of us His wondrous love and mercy, our Mother draws us to Themselves as only a Mother can.

When man followed the promptings of the evil ones, and drew down upon himself the inevitable and unchangeable consequences of broken law, our Mother increased Her solicitous love and helpfulness. Our Father gave Her the Mother place in His glorious plan for the return of man to his original place and heavenly home.

He ever lives, rules, and holds supreme authority, power, and judgment over all His infinite creation. To the Holy Spirit, our Mother, He has delegated these merciful offices that She may dwell with man, may help guide him into an understanding of the laws which are necessary for his salvation and return to the purely spiritual state, and Heaven.

He has placed His seal of authority upon Her work by requiring every human being, not only to recognize Him and His mercy, but to become also Her child through obedience when they become new creatures and are made citizens of My Kingdom.

To Me He has given the blessed privilege of leading men back to Heaven, drawing them by the cords of love, of precept, and of example, and gathering them into a brotherhood of the entire human race, including all seven families of created man.

I have the glorious privilege of being their Savior, of giving to them His laws, of explaining their operation, and of uniting them into one body, and one Church for the government of which I alone am responsible to our Heavenly Father.

This constitutes My Kingdom, and when all men shall have acknowledged Our Father and Our Mother as God and Creator, and My Church, My Kingdom is finished, I shall present it as a glorious gift, without spot and without blemish to Them. In that day there shall be rejoicing in Heaven for the Kingdom of the Son shall become the

Kingdom of Jehovah again and all created beings shall be together in one big family for all eternity.

It is our wonderful privilege, as a unit in the many of which my Father's Kingdom is composed, of exercising and showing to the entire creation the seven virtues He first created: love, faith, hope, virtue, charity, humility, and co-operation.

We show forth His love by loving. Love is like the air we breathe. It is always necessary, and we cannot do without it for even a short period of time. It is refreshing. It is the very life of man.

We exercise our love by loving God, by loving each other, by loving our families, by loving our friends, by loving our enemies, by loving the saints, by loving the sinners, and by loving ourselves.

We show our love for our own spirits by obeying the laws of our kingdom, and by making our lives acceptable to Jehovah our Father.

Faith is like the food we eat. It gives us strength for every act we would perform. It satisfies our hunger for spiritual help. Faith gives to us now the same blessings we will be receiving when faith becomes a reality. Faith makes possible the perfect functioning of the entire body that all things may be done well-pleasing in the sight of God.

Hope is an ever renewing and ever returning strength to us. It causes the beautiful graces of the spirit of man to grow and blossom forth into sweet flowers, and to go forward to the golden harvest beyond.

It is like the seasons Jehovah has made for us. It is a continual round of joy. Springtime and seedtime come, and we look forward with pleasure to the harvest.

Summer and growing time come with refreshing showers and the promise of abundant yield, and we are happy. Autumn and harvest come to make real the expectations of the other seasons, and we gather the harvest, twenty, sixty, or a hundred fold. Winter is like the rest of the spirit. Our labors are over for a season, and we enjoy the praise, blessing, and thanksgiving.

Virtue shines forth as the day to light our paths into pleasant ways. It loves the broad bright daylight. Its deeds are always open for observation, and nothing is hidden from the eyes of God or from our fellow men.

Virtue makes lovely the things of low estate, as the light of day reveals the lowly violet growing under the hiding leaves of the great herbs and ferns. Virtue makes happy the dark faces of the flowers that

grow in the garden of love that have been nourished by faith and watered by the tears of communion.

Charity is the great physician of the Spirit. It heals the broken hearted. It restores the spirit of man, as a prince unto his kingdom. It brings healing in its every visit. It is as oil of healing upon the open sores. It is strength to the feeble and weak. It is new arms to the laborer. It is new limbs and feet to those who would carry good news. It is a voice for the dumb who would give thanks and praise to God. It is eyes for the blind, from whom has been hidden the blessings of life. It is ears for the deaf, who could not hear the song of the birds, or the trickle of the merry brook, or the call of the dove to her mate.

Charity restores to usefulness, and to their rightful place in the family circle of Our Kingdom, all those citizens who have lost the strength to carry on successfully, for it carries healing and restoration in its hands.

Humility is like a heavenly night. It does not care to have the full light of the broad day reveal its every deed and action. Humility loves to work in the soft, subdued light of our night, when the brightness is gone from the fields and the homes.

Humility would show her love, and bestow her charity far from the busy activities of the day; she would restore faith and hope in the quiet of the night. Humility brings us a period of rest and quiet which restores our desire to go forward and ever upward.

Co-operation is like water to the body of man. Like the great River of Life, it flows throughout the length and breadth of the entire Kingdom. It is the one broad avenue of communication which ever flows onward. It comes from the abode of Jehovah, and touches every section and every farm. Upon its broad surface is carried the commerce of the Kingdom. By it we exchange what we produce for what we need. It is without limit, and no one ever is in need of it because of its abundance. By it the entire Kingdom is watered and brought into a high state of production, and no man needs to work alone.

The blessings of co-operation flow on as the River, every season, every day, and every hour, with rich blessings in the refreshing current. Co-operation is like the Water of Life.

To what shall we compare the Kingdom of Jehovah, our Heavenly Father? What is it like? It is like the body of a man, or an angel, or of God. It is complete within itself. It is a unity. It is just a single body, and still it is comprised of many individual members.

Every several part has its own work to perform for the well being of the whole body. Where one part goes every other part goes. What one part desires to do, every other part helps to do.

Each and every member co-operates fully in all things, the health and well-being of the entire body is assured, and joy and satisfaction is given to the ruler of that body.

Jehovah God, our Heavenly Father, ever loves and rules His Kingdom with love toward all mankind.

My Summary

A prayer, by Jesus, to approach the ideal, exercise love, appreciate the Holy Spirit, understand law and co-operation, thanks for spiritual help, blessings of Heaven and forgiveness.

Jehovah's Kingdom includes the universe, spiritual and physical. An infinite number of spirits control the entire universe. The Holy Spirit cares for all spirits and takes a place of spiritual Mother for man. She guides into understanding of Jehovah's laws, and all men must become Her children.

Immanuel redeems man, governs the Church, and will present it to Jehovah when perfected.

Jehovah created and perfected the seven attributes: love, faith, hope, virtue, charity, humility and co-operation. Jehovah's Kingdom is one complete whole of many perfect parts.

The Kingdom of Christ

by Timothy, the Teacher

An address delivered at the *Church of the Savior*. About 6:00 to 7:00 ;p.m.

Jesus Christ, Immanuel, the Son of Jehovah, has been the most wonderful ruler that the history of man has ever known, and fortunate indeed are we who have been His subjects. He rules us in such a manner that we are barely conscious of His government, but we perceive His love and example quite readily.

His kingdom is not measured in terms of territory or boundaries but in terms of personality. It consists of the entire human race, a part living on earth and much the greater part living in Heaven. It is a part of the great Kingdom of Jehovah which includes not only man, but every spiritual being He has created, and also all of His vast universe of creation, of which the earth and its creations is but a very small part.

The Kingdom of Christ functions perfectly here in Heaven because we have been cleansed of all unrighteousness and obey the laws which Christ has given us, while on earth people are still in the midst of sin and temptation and do not obey the laws.

The Official Laws are the same for each state of man, the only difference is that the Superficial Laws peculiar to each state are necessarily different because of the differing conditions under which they operate.

These Official Laws fall under three general heads or divisions:

1. The first group of seven is in general for the individual and his relation to God, namely: Worship only God.
2. The second group of five affects not only man's relation to God, but also his relations with each other, namely: Observe correct moral relations.
3. The third group of seven affects principally human beings in their relations between each other, individually and in large and small groups, namely: Thou shalt love thy neighbor as thyself.

1. The first law of God for man to observe is, “Thou shalt love the Lord thy God and Him only shalt thou serve.” The seven sections of this law show us its operation, how we come to love God, and how we are to continue.
 - a. Faith
 - b. Repentance
 - c. Confession
 - d. Communion
 - e. A new birth
 - f. Living righteously, joyfully
 - g. Being in the Church, co-operating

2. The second law of God for man to observe is, “Obey moral commandments.”
 - a. Thou shalt not kill.
 - b. Thou shalt not commit adultery.
 - c. Thou shalt not steal.
 - d. Thou shalt not bear false witness.
 - e. Honor thy father and thy mother.

3. The third law of God for man to observe is, “Thou shalt love thy neighbor as thyself.”
 - a. Help the needy.
 - b. Do not use lawyers or courts.
 - c. Forgive every one who asks.
 - d. Do not worry about your living.
 - e. No individual shall own natural resources.
 - f. No one shall acquire great riches.
 - g. Do not pay or collect interest or increase.

These are the short simple statements of the several laws, but the Superficial Laws by which they are applied and administered would take a great deal of time for explanation, and I desire to proceed immediately to the practical working or application of these laws.

The citizenry of the Kingdom of Christ consists of four groups: those on earth who have been born again, those who have not, those in Heaven who have been born again, and those who have not.

Full citizenship, and its attendant blessings, are enjoyed only by those who have been born again; and those who are still on earth do not receive the full benefit of their rights because of the presence of sin in the world.

So we see that only one group of the four really enjoys the full benefits to which they are eligible and that is the group of which this gathering today is truly representative.

In examining this group of citizens of the Kingdom of Christ, referred to sometimes as the Church, we find four definite classes or groups, three classes being officers, and the fourth class being the large group who do not serve as officers.

These three classes of officers are called Elders, Deacons, and Preachers. They are chosen by the people according to their ability to perform the work desired of them. The method of choice and the length of time they are to serve is optional with each local group or church. It is also optional whether men or women be chosen. The officers do not form a separate class from which they must be chosen, but any individual may serve as circumstances arise, in any capacity, and they may be called upon to perform any of the duties of any of the officers.

The size of the group forming the local governing body or individual church may be as large or as small as desired, two or three being enough, and seven million not being too many.

Any group may meet, choose anyone they wish as officers, and these officers then may exercise the full powers given to them by the group until removed or changed by the same group that chose them.

No one receives any power or authority from anyone outside the local group. No laying on of hands is necessary, although many churches do. No officer is elected permanently, still many serve at the same office continuously year after year.

Churches composed solely of members of one family, or the descendants of one family, are quite common, and very popular just now.

The Elders have oversight over the status of citizenship, usually sit as judges in questions of a judicial nature, have the power of execution of the first two groups of Official Laws and the Superficial Laws based upon them.

The work of the Elders, by mutual consent, is usually the mental and moral oversight of the group.

All officers of the church are chosen from those perfect human beings who are complete, a husband and a wife. Under no circumstances is an officer chosen who is not living with his life companion. Only perfect human beings are eligible for office according to the Superficial Law of Heaven.

The work of the Deacons is to be the administrators of the third group of laws which deals primarily with group relationships. But they must also have the ability to teach. Most Elders and Deacons also have the ability to preach. It is quite necessary at times.

The collection of the tithe and its disposition, so as to cover the case of operation, and the administration of the natural resources used by the members of the groups they represent, occupies the large part of their time. Some of the Deacons have become universally famous throughout the whole Kingdom for their ability to make rules and regulations of equity and justice.

The officers have their own organizations including just the selected ones, and choose their own executives without help or authority other than that given to them by the group choosing them. They have no authority further than the interests of the group they represent.

The Preachers are usually retained in office year after year. Many become very eloquent and are in demand from other groups for their services.

Quite a number have become so valuable to the Church as a whole that they have been released from local labors and spend their entire time going from place to place. They remain as long as needed, helping in advice and experience to direct both individuals and groups into ways of greater usefulness and happiness.

These Preachers are usually called Evangelists, and have no authority except that given to them by the group that has called them to give aid. They form no part of the universal organization.

Large groups are formed for united action and co-operation, especially for the work of the Deacons in the administration of the distribution of the products of the various groups consisting of all the local churches, both large and small in that territory.

The officers of these large groups consist of a few Elders and a large number of Deacons, these being released from all responsibility by the smaller churches to which they belong.

This Church here, *The Church of the Savior*, has seventy Elders, and seventy thousand Deacons. The number of Deacons needed for this

work has been increased from year to year as the work has grown, but the number of Elders has remained stationary for many years.

Some of our Elders and Deacons have served continuously for hundreds of years. Their advice and experience are invaluable in the administration of affairs. They have lived with Immanuel and the Holy Spirit here in Heaven so long that they are sought after for advice from near and far.

The work of all the groups is greatly facilitated by the fact that every human spirit in Heaven, outside of those in *Beulah Land* who have not yet been born again, are equal in authority and may perform any service which their ability admits when called upon.

It is a common custom for a spirit in *Beulah Land* to ask their mother, or father, or a sister or brother, or other relative to officiate for them in the administration of the new birth. A family often calls a far distant ancestor to come and preach for them and give them advice upon many different phases of the problems which every group meets continually.

The work of the Preachers is entirely of an educational, inspirational and worshipful nature. They derive their official authority from the particular groups which select them. The nature of their addresses and the educational work undertaken by them is guided wholly by the needs of the group as determined by the deliberations of the Elders and Deacons who have complete charge of the spiritual and material interests of the groups.

Preachers, as well as the Elders and the Deacons, may call to their aid as many assistants as they see fit to help in carrying out the work required for the various groups with which they are connected.

It sometimes happens that a Preacher is elected to two offices, that of Preacher and Elder, and quite often that of Preacher and Deacon, and occasionally we find individuals who, because of their great ability and knowledge, have been chosen to all three offices at the same time.

An officer in a small group is often chosen for the same, or a different office, in some large group, some individuals serving as an officer in a great many different organizations.

The ease of operation and the facility with which affairs are judicially disposed of is due in no small measure to the fact that no officer has power over anyone who has not delegated that power to him.

Any two or three people may form their own free and independent organization at any time they wish, and are wholly within their spiritual rights. They need not even communicate to others their reasons for so doing and are not looked upon as schismatic, but as aids in the solution of their own particular problems or ideas.

In the same manner, any individual, any group, or any existing organization, may combine with any others for either permanent or a temporary purpose. The Kingdom is the home of freedom.

The Preachers having charge of the periods of worship when the groups meet (mornings and evenings, on the Sabbath days, special occasions, and feasts), make their own plans for procedure according to the needs of the group. They follow the advice of the Elders and Deacons, and the peculiar customs or nationality or family traditions observed in that church.

No ritual is ever followed; no obligatory use is made of any instruments, vessels, pictures, images, crucifix, star, crescent, animal, or other thing as a group, for the purpose of worship.

The church has no musical instruments, no dishes for eating, no cups for drinking, no candles for lighting, for the Lord is our only light.

All musical instruments used in worship belong to individuals, and are used only according to the wishes of that particular group. The cup from which we commune is the property of the individual using it, and he brings it with him to the service. Likewise he provides his own loaf and nectar for participation.

No special clothing is worn by anyone when attending services, although sometimes one wonders when viewing such a vast assembly as this, whether or not each and every one has not donned his latest and most beautiful apparel, especially for this service. (The instruments in the orchestra added to an extended burst of applause, and the entire assembly joined in one of the familiar hallelujahs.)

I heartily agree with you that the result achieved by allowing each individual to dress according to his own wishes is entirely satisfactory.

Whatever other features of worship a Preacher may arrange for as a part of the program at assemblies, there is one feature which is always included. All things else of an appropriate nature may or may not be a part of the services, but every period of worship has the Communion Service.

Innumerable are the services rendered for the people by the church organizations: the worship of God and Communion, the collection and administration of the tithe and gifts, the distribution of all production and the regulation of its supply, the administration of the laws, and the settlement of questions arising between individuals and also churches and larger groups.

In all this work we have with us constantly, not only our gracious Lord Jesus Christ, our Immanuel, but the Holy Spirit of God. We have the constant assurance of the approval of Jehovah as evidence to us, in the ever-increasing blessings which come to us as we advance from knowledge to knowledge in our heavenly life.

My Summary

The Kingdom of Christ is the human race on earth and in Heaven. The fundamental laws for each place are the same, superficial laws only differing.

There are seven laws for the individual, five moral laws, and seven for the group. There are four classes of citizens, saved and unsaved on earth, in Heaven, and in *Beulah Land*. One group only, the saved in Heaven, enjoys the full benefits.

There are four groups in the church, Elders, Deacons, Preachers and Brethren. Choice, personnel, election, number and term of office, are optional with each church.

Elders are judges and execute the first two groups of laws, the Deacons, the last group. The officers have an organization of their own. Preachers have no universal authority, just that delegated by each group.

Groups are formed for administration and co-operation, especially the work of the Deacons, the tithes and distribution of supplies.

All individuals are equal, and any one may act as any officer, as occasion requires. Preachers' work is worship, education and inspiration.

An organization for worship may consist of two or three individuals, or many thousands, each being purely voluntary. None are schismatic, but unity prevails.

Preachers make their own plans for worship, no ritual being used. There is no obligatory use of any vessel, instrument, or ceremony. There are no special dishes, furniture, or clothing used.

Only one feature, the Communion, is obligatory at each service.

Innumerable services are rendered for all subjects, worship, communion, tithes, distribution, supplies, homes, blessings and many others. Immanuel is always present in Heaven.

Personal Security

Wednesday, September 14, 1932
The Great Day of Atonement
Morning Period

On earth, I arose about 6.45, had my breakfast, and went down to the office.

In Heaven, with my brother Pierce, we went to the wonderful new church in the Homestead Country, where the Whipples and their relatives and friends were gathered by the thousands. On the plain, beyond the river, were a great many of the conveyances they had used.

Thou Shalt Not Kill

by Zechariah Whipple, the Peace Aide

An address delivered at the Homestead Church. About 6:00 to 7:00 a.m.

Jehovah is a God of love. Love is His most prominent quality. Love was His first creation. Through the exercise of His love the Holy Spirit and Immanuel have joined with Him in all His material and spiritual creation. The Three, the Trinity of God, has created and ruled the universe in love from the beginning, and will continue to do so throughout eternity.

Jehovah is the author of life and love, faith and hope, virtue and charity, humility and co-operation. The opposites to these, death and hate, distrust and despair, lust and greed, vanity and enmity, are caused by the absence of the godly attributes, and are the creations of man himself, by his sin.

In love God created all the races of man upon the earth, to rule it and to live there as one family, in love and co-operation exercising and enjoying all the virtues and attributes of God's creation for him.

The human family accepted these attributes of God, and lived under them many years, and the entire earth was a joyous, happy, peaceful,

place to live. God communed daily with their people, and those ghastly opposites, hatred and death, and all the rest were unknown.

It was the will of God that this blessed condition should continue, but man decided otherwise in his mind. He began to exercise the destructive opposites to God's nature, and brought into existence the sinful condition in which the earth finds itself this morning.

As a necessity, caused by this sinful condition of man, Jehovah added moral law to those two great original laws which He had given man, and which should have been his guide, "Thou shalt love the Lord thy God with all thy mind, and thy neighbor as thyself."

He added, because of man's sins, "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness, and Honor thy father and thy mother."

Man now finds himself under these seven laws, whereas originally he had only the two. If he loves God as he should, he will obey these commandments. The most important of the moral laws is the first, "Thou shalt not kill," and is the topic which has been assigned to me for discussion this morning.

This commandment naturally falls into three distinct acts, or divisions, all of which are equally under the ban of God.

First, the killing of one individual by some other individual commonly called murder, killing, manslaughter, homicide, fratricide, matricide, infanticide, suicide and other names.

Second, the killing of an individual by the group, family, clan, tribe, state, nation or country, for what has been designated as the common good of society, such as infants, especially girls, old people, diseased, insane, spies, traitors, slaves and criminals.

Third, mass killing or slaughter on an organized wholesale scale by one nation or group of another nation or group, for some reason, fancied, real, or made for the purpose, of conquest, revenge, hatred, greed or lust, and called by the name of war.

When Immanuel went to the earth to take to man again the laws of Jehovah and explain them to him, He gave man again all the five moral laws, as well as the two original laws, and the commandment "Thou shalt not kill," was one of the five.

Not only did Jesus give these seven commandments to man, and urge him to obey them, but He emphasized the fact that Jehovah wants man to obey them, not only in the letter, but in the spirit of them. This is

to be done in the same spirit of love that Jehovah made them, and gave them at first.

Jesus lived and preached this gospel, and gave mankind a real practical example of how to obey these laws, and how to live in a manner acceptable to Jehovah. His every word and deed, commandment and parable, interpretation and revelation, were directly opposed to the taking of human life, for any reason whatsoever, and stands today as a living condemnation of all people who try to justify killings by human laws.

The interpretation of the laws of Jehovah, and the example of their application which He gave through His life and teachings while on the earth for that very purpose, is the correct interpretation, for He was God, and knew the laws, for He was of them Himself.

By an examination of His earthly service to man, we can learn just what His interpretation of these laws was, and thus know definitely just what it means in the commandment, "Thou shalt not kill."

Jesus lived a life of peace while on the earth in person. He was in no way connected with violence, strife, enmity, killing, or war of any kind, except that He Himself was killed by the people whom He served.

He did not exhibit any of those traits of arrogance or provoking conduct which lead to contentions and strife, but was at all times meek and lowly, and taught the same to those who followed Him, or inquired about His message from the Father.

He taught peace, and was called the Prince of Peace. He allowed no violence or contentious conduct, no disputations of a violent nature among His chosen apostles, but on the contrary, showed mercy to all who came within the sphere of His influence or attention.

He not only commanded His followers to forgive every one His debts and trespasses, but He himself forgave His enemies, and loved them, even those who were instrumental in His death.

When His apostles drew their weapons to defend Him upon His unjust arrest, which He knew meant a cruel tortured death, He would not allow them to fight, even in self-defense, and immediately healed the man who had been smitten before He could prevent it.

Jesus did not give a new commandment about war, but He restated the old law which had been in existence since man first sinned, but which had been so modified and changed by tradition and human laws and governments, that it had all but lost its value.

It was necessary for Him, not only to present the true interpretation and show its application in an actual example by living it Himself, but to overcome the incorrect teachings, customs, laws and government decrees that had grown up in the world. These had become a very part of their national life and religion.

War had become so customary that it was considered a privilege and duty of each man to go at the call of his country, and kill and slaughter each other with impunity.

Jesus taught that all people are brethren, that every race and nation on earth should be at peace with one another, and those who would follow Him should so live. This was so thoroughly impressed upon the minds of His apostles and disciples that they lived at peace with everyone for a great many years.

Jesus taught a better way of settling difficulties than fighting and bloodshed. He taught that offender and offended should get together with a few friends, and talk over their difficulties and settle it before these witnesses.

He went even farther than this by teaching and example. He did not resist evil in any way, but lived and taught that one evil could not be overcome by another evil, for then there would exist two evils, where before there had been but one.

On the contrary, Jesus taught that the way to overcome evil was not with evil, but with good. The way to remove the false was by substitution of the true.

In this position He is supported by the other laws of nature. To remove ungodliness substitute righteousness, to remove cold substitute heat, to remove darkness substitute light, to remove sorrow and disappointment substitute joy and success.

Going still farther than this, Jesus condemned the practice of taking revenge upon one another for wrong-doing, and condemned reprisals.

“Judge not that ye be not judged,” was His unalterable position. Leave judging and punishment to God, where it belongs.

When asked regarding the execution of a criminal, guilty under the law of the land, He would not condemn to death, but commanded to go and sin no more. He did not approve of sin or crime, but He did show His love for the individual that had committed that crime. So great was His love, that He would not permit the execution, but gave His pardon instead.

Jesus loved every man, woman, and child, with a consuming sacrificing love, the like of which the world had never known, before or since. But He did not love the sin and debased nature of the man, and taught that to be acceptable to God he must be born again.

The new creature in Christ Jesus, the new man, will therefore be without sin, and will have no desire to break the laws, or commandments. If a man is a true child of God he will have no desire to kill his fellow man. He will love him instead. He will not attempt to overcome evil with evil, but will overcome evil with good.

The true measure of the character of a man is not altogether in his profession, but is more truly shown in his practice. It is not shown in his words, but in his actions.

Blessed are the peacemakers, for they shall be called the children of God.

My Summary

Jehovah is the author of life, love, faith, hope, virtue, charity, humility and co-operation. Man by disobedience, is the author of the opposites, death, hate, distrust, despair, lust, greed, vanity and enmity.

All races were created to live at peace as brethren under two laws, "Love God," and "Love your neighbor." Because of disobedience Jehovah added the five moral laws, the first of which is, "Thou shalt not kill." Man is under all seven laws now.

The commandment falls into three acts or divisions:

First, an individual taking the life of an individual, as murder, suicide and other names.

Second, a group taking an individual's life, as spies, traitors, criminals and others.

Third, a group taking human life on an organized scale, called war.

Jesus condemned all these and lived a life of peace and opposition to violence of all kinds. He forgave the guilty, pardoned the criminal, and taught His followers to love their enemies. He prevented His apostles from defending Him from crucifixion by force, and forgave His executioners.

He commanded arbitration, or a trial by the church, for man's disputes.

The new creature in Christ will not have hatred and violence in his nature, and will not kill his fellow man. The true character of a man is shown in his deeds not in his words.

Thou Shalt Not Commit Adultery

by John Wesley, the Itinerant

An address delivered at the Homestead Church. About 7:30 to 9:30 a.m.

Jehovah is spirit, and those who would be acceptable to Him must obey the laws of the spirit, and must live according to the spiritual laws of Jehovah.

Man is the only creature of God to whom was given the power of spiritual creation, and for that reason, the power of choice. All creatures, including man, are subject to the laws governing the natural world, and for all except man, that is all the law which governs their actions.

God planned a spiritual life for man to continue after the death of his natural body, and for that reason made laws governing his creative acts which apply to man alone, and do not affect any other creature in the universe.

All creatures, including man, are bound by the natural laws of creation, selection, and variation and the results are fixed and unchangeable throughout eternity. The same identical condition holds true for man who lives wholly on the plane of the other creatures, and does not follow the spiritual laws which were given especially for his guidance.

Everything in the universe is one of three things: spirit, power, or some combination of these two primary things. For purposes of identification we may designate them male and female. In combinations, the predominant thing determines the sex.

Jehovah is predominantly power, therefore male. The Holy Spirit is predominantly spirit, therefore female.

Spirit alone is inactive, inert, unproductive, and uncombinable. Power alone is stable, quiet, still, and also unproductive. Power in motion may act upon spirit, and thus create something.

The first creative act of Jehovah was to give motion to power, and thus the first atoms came into being. Each atom is spirit being acted upon by either a small or a greater amount of power in motion, and all

created substances and creatures are composed of these atoms of spirit and power in motion.

All elements composed of these atoms are male or female, depending upon whether spirit predominates or power predominates. These elements are combinable into mixed substances whenever the constituencies of the two elements to be combined are so affected that one is male and the other female. Then a union or combination takes place between the two and produces a new creation.

We are familiar with these elements, their combination substances, and the higher forms which result from further combinations. Thus is created the water, air, the soil, and all the creatures which we see about us.

The higher we go in the realm of creation, the more complicated becomes the laws governing the male and female relationships. The breaking of these laws always results in the reactions following that particular infraction, whether it be combinations in the mineral realm, the vegetable realm, the animal realm, or the spiritual realm.

The more carefully these laws are followed, the more perfect the creations, both body and spirit. Jehovah rewards every man according to the deeds done by him in this respect. There is no setting the law aside in any particular.

So the laws governing the relationships of the male and female man are different from those governing any other creature. Jehovah has ordained that it should be so. Let us examine some of the underlying laws governing this particular relationship.

Man, the male, is predominantly force in action. To him falls the initiative in the acts of this relationship. To him falls the greater responsibility for their faithful observance. By nature he is fitted to be the ruling part in this small realm of creation.

Woman, the female, is predominantly spirit in repose. To her is entrusted the embryonic being for development until birth. She is also entrusted with the responsibility for early growth, both physical and spiritual.

In order to carry out these laws, Jehovah has revealed to man His will concerning them.

First, a man shall have one wife, and only one wife, as long as she shall live. He shall not be the husband of more than one woman at a time. A woman shall have one husband, and only one husband, as long as he shall live. She shall not be a wife to more than one man at a time.

The marriage relation shall be purely voluntary, and entered into without money and without price on either side. Neither party shall use force or coercion, but both shall be free to marry whomsoever they choose.

The church should keep records of all members, their marriages, children, and their characteristics, talents and peculiarities. All proposed marriages should be made only after a study of the proposed union, to see if it gives promise of children who will inherit proper natural and spiritual qualities.

Second, no man shall divorce his wife, except for adultery, but he may keep her if he desires to do so. If he divorces a guilty wife, he may remarry, but she cannot. If he divorces an innocent wife, she may remarry but he cannot.

No woman shall divorce her husband, except for adultery, but she may keep him if she desires to do so. If she divorces a guilty husband, she may remarry, but he cannot. If she divorces an innocent husband, he may remarry but she cannot.

Third, if a wife dies, the husband may remarry. If a husband dies, the wife may remarry. If they remarry, it is best that they marry someone who also has lost his wife or husband by death, for the original first marriage is continued throughout eternity if both parties are new creatures.

Fourth, no man shall commit adultery. If he does, his wife may divorce him and remarry, but he cannot. No woman shall commit adultery. If she does, her husband may divorce her and remarry, but she cannot.

Fifth, no unmarried man shall commit fornication with any unmarried woman. This relationship shall be exercised only by married people, and it applies equally to both men and women, to those who have been married and divorced, to those whose mates have died, and to those who have never been married. No act of fornicating shall ever be justified because of a similar act of either the man or the woman at some former time. No woman shall be a harlot nor shall any woman ever be sold for a wife, a concubine, a harlot, or for any other purpose.

Sixth, all children born, whether the parents are married or unmarried, are equally entitled to the support and training of both of their parents, and these parents are responsible before Jehovah for them. No child born out of wedlock shall be stigmatized, and any person who shall discriminate against any such child to its harm, shall not be innocent before Jehovah.

Seventh, marriage is both natural and spiritual. The six laws just discussed cover the natural features, but do not fully state the spiritual relationships. A spiritual marriage is always natural, but natural marriages are not always spiritual, although they may both result in offspring which possess a created spirit.

The laws of Jehovah, by which a man and a woman produce offspring with a spirit, have never been revealed. By observation we know that nearly all children are born with a spirit, but occasionally there is a child without a spirit. These are always born to parents who have inherited great accumulated evils from past generations, and we do not know the exact underlying causes.

A natural marriage results when a man and a woman voluntarily live together as man and wife. It may be according to some human law or not. There may have been a formal ceremony or not. Their acts and not the human law or ceremony is the deciding factor.

A spiritual marriage results when a man and a woman, both born again spiritually, voluntarily live together as man and wife. Human laws or ceremonies do not affect the relationship in any way. These two people are joined together by God, and they become one complete creative being, and remain husband and wife throughout eternity. After death they are reunited in Heaven forever.

There are some circumstances which affect this relationship, which it is well for us to mention in passing.

If two unborn believers in Immanuel wed, and neither ever weds again, they may be born again in *Beulah Land*, and thus become a spiritually married couple. But if either of them remarries, and their mate is a new creature who has not been married before, then this second marriage is spiritual, when the one who has not obeyed fully submits to Jehovah's law, and is born again.

The unsaved husband or wife, if they believe in Immanuel, is sanctified by the wife or husband that is saved, looking forward to the time when they will obey God fully.

It is unwise for a child of Jehovah to marry any except another child of Jehovah. Then and only then can a person be assured of a mate in eternity. If they marry properly the first time, the question is settled forever. The first spiritual wife and husband are the couples who live together throughout eternity.

But on earth where these marriages are all made, they do not always choose to abide by the laws of Jehovah. They take the attitude that it affects no one but themselves, and therefore they are not bound in any way by the revealed word of Jehovah.

The laws of Jehovah all work together for the best interests of the individual, the small and large group, and for the furtherance of the purposes of God.

Man was destined for a creative life in the spiritual realm after his earthly life is finished, and the laws of Jehovah prepare him for that eternal life.

We easily see it all now for we see it in its fullness, without the deceiving effect of the earthly life and evil. Not all of those who come to Heaven enter fully into all that God has to offer them, but each individual receives that reward to which he is entitled, some much, some less.

The strict observance of definite laws, and the carrying out of scheduled plans and purposes of God are the very means used by God to determine the fitness of each person for the various phases of the eternal life they are to fill. These laws are strenuously objected to by the ungodly upon the earth.

Those who will not obey the marriage laws upon earth will be forgiven their sins, providing they obey the laws given for that purpose. But Jehovah does not alter the operation of eternal laws to accommodate any individual, no matter how sorry he is for the mistakes he has made.

If they desire a wife or a husband for eternity, they must choose accordingly, for God will not break up the married life of those couples who have obeyed, to give them to those who have not. No one is ever given in marriage in Heaven. Those relationships are all established upon earth before they come over here.

On earth our desires are very largely those of the flesh, and selfishness usually determines our action, and warps our judgment. Here we see fully, and our desires are the results of love for God and our fellow man and we have no desire to take away from anyone their rightful wife or husband.

Here all sin is forgiven and forgotten and the eternal purposes of God govern our every purpose and action. It is our constant desire to learn and follow that at all times.

My Summary

Man has the power to create a spirit in each of his children, therefore Jehovah prescribes the laws governing his marriage relations. No other creature has this power, or these laws governing him or her.

Spirit is negative or female, power is positive or male, and everything is a combination of these two, from the smallest atom to the greatest man. Definite reactions follow every action in the universe, both in the physical or material, and the spiritual realms.

The marriage laws for man are as follows:

First, one man shall have one wife as long as they both live. The choice should be made from permanent records to guarantee proper offspring.

Second, no divorce shall be granted except for adultery, and only the innocent party may remarry.

Third, in case of death, the survivor may remarry, but it should be someone else whose mate has died.

Fourth, no married person shall commit adultery. If they do, the innocent party may divorce them.

Fifth, no unmarried person shall commit fornication under any circumstances, and no person shall ever be sold for any reason.

Sixth, all children are legitimate and are entitled to the same parental care.

Seventh, spiritual aspects. There is a natural marriage and a natural child with a spirit, born as a result of most natural marriage relationships. Sometimes a child is born without a spirit, when the inheritance is impossible. This natural marriage is of the flesh, as with other earthly creatures.

But when the man and woman are both children of Jehovah, there is also a spiritual marriage, and they are mates for eternity. No future marriage can alter this.

A natural marriage will be automatically made a spiritual marriage when both parties are born again, either on earth or in *Beulah Land*.

The time of marriages does not affect the operation of this law, and there are no exceptions. A person without a spirit is also without the power of creation and marriage, and cannot ever enter Heaven.

Property Rights

Wednesday, September 14, 1932
The Great Day of Atonement
Forenoon Period

On earth, during the forenoon, I visited the King County Emergency relief district headquarters at Central, Columbia, West Seattle, Ballard and University, gathering records.

In Heaven, Pierce and I went home for lunch with Uncle Bona and Aunt Luisa. A great many of the relatives were there also. We did not remain very long, for the afternoon address was to be about 1:00.

What Do You Own

by Origen, the Defender

An address delivered at the Homestead Church. About 9:30 to 10:30 a.m.

This is the first time that I have visited this new region, and I wish to congratulate the clan that has chosen this spot and made such a wonderful country in so short a time.

This church is very beautiful, and will be able to accommodate all who would worship here for many years to come.

It is indeed a pleasant surprise to come directly from the *Church of the Savior* where we worshipped during the morning period where we heard the wonderful words of the Savior to find such a large group, many of whom were at that service with us, gathered again for worship in such a beautiful place.

I think it is particularly fitting at this time to discuss with you some of the problems of a general nature that are met in all new regions of the Kingdom. (*As he talked there flashed upon the observation panel, behind and above the speaker's platform, the various scenes and objects mentioned.*)

Let us first examine some of the things we do not own: this large crystal lake with its shores and beaches of crystal gems, its radiant sands,

its fish and swimming birds. You might say that it is your lake and your fish, because you have appropriated it for your use, and have almost exclusive possession of it.

But it was made by God and it belongs to Them, and without Their sustaining power it would not remain as it is for a single moment.

The great river that flows through this city and waters every farm and section of this country, making a highway for the transportation of your produce, and adding to the richness of the farms, does not belong to you.

It is the River of Life and belongs to God. It ever flows that its life-giving waters may be available to every individual as may have need of it.

This long broad highway, with its graceful curves and bridges, paved with crystal, its trees and shrubs, its grass and enchanting parks and recreation centers, is not yours, but to use for the good and welfare of all. It belongs to God, and is used by your community for the common blessing.

Let us look at the farm of Elder John here, one of the larger farms of the district. The broad fields, where soon will be planted the grain, belong to God. These wooded hills and lovely glens do not belong to John, or to any of the children who delight to wander there. These pastures and streamlets, with the flocks and herds grazing, are God's pastures, not John's.

This orchard and vineyard, arranged so artistically with its alternating groups of so many varieties of fruit, shows the conception of a master artist in its arrangement, but it does not belong to John's family, nor to their children.

These farmyards, lots, and this garden plot and grounds wherein is this beautiful mansion of a home, belong to God, not to John.

All of these wonderful things we have been observing belong to God, but they are John's to use upon certain very definite conditions and restrictions. While these conditions are met, they are his to use, and he will never be molested in their possession.

Let us look at some of the things which do belong to John on this wonderful farm. We will start with this mansion home. There is not a finer in all the land. Why does it belong to him? Because he has produced it himself. Through many years he has accumulated his portion of what

he has produced upon his old farm in the *Conservatory of Beauty*, before he moved with you to this wonderful new district.

He no longer needed his old farm which was almost as beautiful as this, but much smaller. So it was turned into the general fund, and now Rachel is living there with some of her family while she waits for her husband and the remainder of her family to join her.

These beautiful flowers, walks, shrubs, statuary, grass and trees, all the little nooks and gardens, seats and retreats that we see, even back to the field and orchard, belong to John and his family. They have made them and placed them there.

The beautiful yards and buildings, implements, and store-houses were built by this family, and are their own possession. The flocks and herds, the orchard trees and vines, and all other things which are the result of their own endeavors, belong to them.

Why do these things belong to them and not the lake, river, highway and land? These are produced entirely by God, independently and separately from the labors or efforts of man, and are Their own, and always will be.

Those things which John and his family have produced by co-operation with God and their neighbors, belong to them. God will co-operate with man in all his labors, but They ask for one-seventh part of all produced as Their portion.

God does not need for man to give Him anything, or any portion of his production, but justice and the welfare of the entire community demands that each individual pay for the help he receives, and contribute his portion to the general fund for the common good.

On earth man has almost universally abandoned the rule of giving the seventh for the common fund, and has substituted instead, taxes, rents, profits, interest, and innumerable other artificial collection agencies.

Here in Heaven the seventh portion is required, but in the production of many things the entire amount is given into the common fund, thus aiding in the supply of the necessaries of everyday life. Many warehouses are filled with supplies of many kinds and these are distributed as needed.

Sometimes the production of a single individual of some commodity is sufficient to supply hundreds, or in some instances, thousands of others. This production rightfully belongs to him after giving one-seventh for the common fund, but there are many things which he needs that others

produce, so he turns his production into the common fund, and draws from the warehouse those things which he needs.

A faithful devotion to their chosen field of operation makes possible a large amount of leisure for everyone, for the entire production of Heaven is much more than is needed.

This over-production, in all essential lines of operation, makes possible the great amount of time which has been devoted to art, science and investigations.

These all, in turn, yield a large amount of the purely pleasurable and recreational blessings. This is where we see the real demonstration of the saying, "Seek God and righteousness, and all good things will be yours." They will not come to you, but you may have them for the asking.

Your beautiful scenery, farms, houses, orchards, fields, gardens, flowers, and innumerable smaller items of beauty and usefulness are made possible by the industry of all the people.

You can do no greater service to God or your fellow man, than to faithfully carry on the various projects which we see here in their beginnings.

Each morning and evening this church will resound with song and prayer, and the music of many instruments, worshipping God, offering your petitions, receiving blessings and inspiration for the duties of the day.

Jehovah will look on and say that all is well.

"Enjoy your eternal life.
Rest from all troubles,
And praise ye the Lord."

My Summary

These are some things that we do not own. They belong to God, but are ours to use upon certain conditions: the lake, crystal gems, fish, birds, animals, river, highway, farms, and gardens, land, and all other natural resources.

Things we do own are houses, barns, trees, orchards, grapevines, and all other improvements anyone has made, or anything they have produced.

The former group was created by God without the help of man. The latter group man produced with God's help.

By the co-operation of God, man produces these things and gives God one—seventh as Their share. The remaining six-sevenths belongs to the man for his living, home, food, and clothing,. God does not need one-seventh, but someone else does to conduct the Kingdom, meet expenses, feed and clothe the needy, educate everyone, and many other necessities. What you have left is yours, to do anything lawful with which you desire.

By co-operation, wealth increases so rapidly that many place much more than one-seventh, sometimes all of it, in the common treasury.

This overproduction makes possible wonderful development in lines not essentially necessary, and gives us the pleasure and blessings we desire.

Thou Shalt Not Steal

by Joshua, the Conqueror

An address delivered at the Homestead Church. About 11:00 to 12:00 a.m.

Since the time that man was given a natural body and placed by God upon the earth to make his living by the sweat of his brow, he has been the owner of property of one kind and another.

In some countries on earth today, a great deal of natural wealth is held for the common good, but most of it is subject to private ownership, and all forms of personal property everywhere are held by private individuals.

Customs and laws have grown up which outline the property rights and protect the people in the possession of their property. These laws are necessary and are based upon the law of Jehovah, "Thou shalt not steal."

This fundamental activity of man, in acquiring property of different kinds, is necessary for the preservation and perpetuation of his life. The property that a man rightfully owns or controls is that which he has produced. It may be by direct effort, or secured by barter where he exchanges what he has produced for something someone else has made.

There should be an equal exchange, neither party being entitled to receive an article which required more effort to produce than the article exchanged for it. Where a person charges more for an article than it cost to produce, he is in reality stealing the difference from whomever takes it on that basis. Neither party is entitled to take advantage of the other.

Then there is a class of people who seem to be the happiest when they can drive a good bargain, or in other words, get an advantage over some one else in such a way that they secure property for less than it cost them to produce it.

Honesty has always been one of the virtues. As the population of the earth increases, and the methods of barter change to accommodate the greater volume of trade, methods are introduced which give a greater

and greater percentage of profit to those who are in a position to demand it.

It seems to be the custom at present for those who expend the most labor to produce an article, to receive the least in return, and those who have not labored at all, to receive the greater profit. This is just one of the ways of stealing.

We might call some, or all of these methods of acquiring wealth without giving an adequate return for it, legal theft. Whatever it is called, it is stealing, just as surely as if someone broke open the warehouse and took the articles.

Just because human laws have been made that allow a man to rob his neighbor without penalty, it does not make it right; and the person who robs under cover of these human laws is guilty in the sight of God.

Those who control the great masses of wealth have laws made which protect those who have amassed it, and throw upon the shoulders of others the burden of caring for them.

Taxes, rents, profits, and interest are added to the cost of goods sold, and those who go into the market place to buy must pay these costs, and enough besides, to make their merchants rich.

Everyone readily recognizes that it is stealing to take property without giving anything in return, but people are slow to recognize these other forms of robbery. For this reason it exists, and laws are made to protect them in this legal robbery.

Thou shalt not steal, and if you do, Jehovah requires you to make restitution of what you have taken before He will accept your plea for forgiveness.

What you produce belongs to you, but when you exchange it do not rob your neighbor. Make a fair and honest exchange, for the Lord will not hold him guiltless that takes advantage of his neighbor to rob him in exchange, in profits, or in increase.

“Thou shalt love thy neighbor as thyself.”

My Summary

Thou shalt not steal. Property we produce is ours, and we may exchange it for other things.

There must be an equal exchange. No one is entitled to receive more for an article than it cost to produce. Neither party is allowed to take advantage of the other. Profit taking is one of the ways of stealing.

Taxes, rents, profits, and interest are added to the price of goods sold, and the purchaser must pay it all, which robs God and the poor.

Those who have stolen must make all restitution possible before Jehovah will forgive them their sins.

Communicating Truth

Wednesday, September 14, 1932
The Great Day of Atonement
Afternoon Period

On earth, after eating lunch at the County-City Building, I went on the street-car to the Northeast District Depot on Brooklyn Avenue, to audit the reports of some of their commissaries.

In Heaven, we visited two churches during the period, both of which I had attended many times before. The first one was in *Paradise*, where Jennie Burns and her folks worship, and the other one was the Quaker Church, where Grandfather and Grandmother Whipple worship, in the *Conservatory of Beauty*.

Thou Shalt Not Bear False Witness

by Michael, the Metropolitan

An address delivered at Jennie Burn's church in *Paradise*. About 1:00 to 2:00 p.m.

No human being conducts himself perfectly under all circumstances, for no one is perfect. Only one man ever lived on earth that did not make mistakes, and that was our Immanuel.

All men have sinned and fallen far short of the perfect standard God would have us attain. We make mistakes of word and of deed. We do things we should not, and leave undone things that we should have done.

We have an advocate with the Father, and our mistakes will be forgiven if we send forth our petitions in His name.

Sometimes our wrong-doing goes further and harms someone else. Whoever has been harmed is entitled to have matters adjusted satisfactorily before they need to forgive us. Sometimes a hurt has been inflicted unintentionally, or an accident has happened.

Whether in Heaven or on earth, all these matters must be settled between the parties, either between the parties privately, or before the church or officers. On earth most difficulties are at present being settled in courts before judges.

The people's settlement of these things may often be made between the two parties alone, but more often, especially when there is some dispute or question regarding some phase of the trouble, the settlement depends largely upon witnesses.

For this reason, the testimony of witnesses is one of the most important acts of our lives. It is so important that Jehovah made it one of His seven revealed laws. He says, "Thou shalt not bear false witness against thy neighbor."

It is the desire of Jehovah that everything is done decently and in order, and that controversies be settled correctly. For that reason he demands utmost truthfulness. No judge can render a proper decision in a case unless the facts are given to him truthfully, and that all depends upon the witnesses.

It may be simply a matter of opinion between two people, and not involve anything except their peace of mind, or the peace of mind of one of them. It may even be a fancied wrong.

It may be something of a criminal nature on earth, the penalty for which, if convicted, would mean imprisonment or even physical death. In many cases it entails untold suffering, disgrace, and the suffering of others as well. The accused often has a family and friends.

It is imperative that witnesses tell the truth, so the decision can be made as it should be. Many innocent people have been punished because of false witnesses.

Immanuel Himself, while on the earth, was accused before the church, and also before the courts by false witnesses, and His death was accomplished through deceit, false statements and perjury.

Not only is perjury the subject of the law of Jehovah, but is severely punished on earth as well. Everywhere men recognize that it is wrong to give false testimony against any one.

Much of the greater number of difficulties to be settled, do not directly affect the character or person of the accused, but have to do entirely with their property. It is to determine to whom the property belongs, whether damages have been incurred for which the accused is liable, or some question regarding its ownership.

A man's entire holdings may be involved. It may be his business or means of livelihood, his farm or home, his tools, machinery, stock—anything or everything which he possesses.

The testimony on which the decision is based should be correct to the last detail.

Sometimes it is a divorce matter, and upon the decision rests the happiness and comfort of entire families, often involving children and their custody as well as the characters of the litigants. Many a home has been wrecked, children taken from parents, and untold suffering caused by false testimony.

The seriousness of testimony has been the concern of courts and judges all through the ages. To help cause witnesses to be truthful, and to give more weight to their statements, there was started the practice of swearing an oath that the testimony was true.

Jehovah wishes the testimony to stand or fall entirely upon the character of the witness and his own statements. When a witness takes an oath, it gives weight to whatever he says, whether it is the truth or a falsehood. For this reason, the very principal of taking an oath is wrong. No more weight should be given a statement under oath than a statement not made under oath.

God has revealed to us that we have no authority to use Their name, nor the name of Heaven, or the revealed Word, or any thing connected with Them in any way, as a basis for making an oath. They say to just let the statements rest on their own weight.

For this reason, because it is against the laws of God, and a man is breaking the law when he does it, all testimony given under an oath should be given less weight than when it rests entirely upon the statement of the witness. God recognizes the fact that all men are more truthful when they alone are responsible for their testimony.

No true child of God should ever take an oath, or ever give testimony under oath.

There is always an element of fear in the making of an oath. Many witnesses have a very indefinite idea of who God is, and how He punishes or rewards people, and will often be led to make false statements when their statements would be entirely truthful if they were resting solely upon themselves.

There is a great deal of superstition throughout the entire earth, and this affects the taking of oaths and the giving of testimony as much as it

does any other one thing. The evil spirits are able, in this way, to cause untold suffering, and bring into disrepute the name of our God through perjury.

By means of false witnesses, false testimony, false information, the weight of oaths, and the technicalities involved in these things forbidden by God, men have obtained control of great fortunes upon earth. They hold and use them for their own gain, and the harm of the people and the country in which they live.

This is one of the many ways in which things which should be used for the benefit of all mankind and the glory of God have been used for their harm. "Thou shalt not bear false witness against thy neighbor." Do not make an oath, but your testimony rest wholly upon your own statements.

My Summary

Thou shalt not bear false witness against thy neighbor. Much wrong has been done, and many people punished, because of false witnesses. Immanuel was put to death on the evidence of false witnesses.

Often the question of property rights or possession is in question. Divorces are often granted upon false evidence, and homes and happiness ruined.

No child of Jehovah should take an oath. The testimony should always rest upon the statement of the witness, not take its weight from an oath. Superstition plays a large part in making an oath.

Through false witnesses and law technicalities, rich men build up great fortunes upon earth and hold them to the harm of everyone.

Veracity in Publicity

by Aaron, the High Priest

An address delivered at the Quaker Church in the *Conservatory of Beauty*.
About 2:30 to 3:00 p.m.

It is with pleasure that I accepted the assignment to speak here this afternoon before this great company of friends and visitors.

I admire the simple elegance of the building. It is quite spacious and inspires a person to worship and praise, and still it is without apparent ornament or embellishment. Art has been so blended with the purpose for which this church was built, that the art is unnoticed. I have enjoyed the fellowship and the music of the hour. The hymns and songs were especially uplifting, being rendered by your choir without an orchestra.

There is an air of quiet holiness, which seems to hover over this church, and which is attributable wholly to the good Friends who worship here regularly.

We are to discuss a subject which has always been emphasized by the Friends, and it would seem that they have been so successful in observing it, that further emphasis is unnecessary, so I will confine my remarks very largely to the earthly phases of the subject of truthfulness. You have emphasized this virtue for many generations.

From ages untold, men have known that God required them to be truthful when acting as witnesses, and relating circumstances upon which some decision rested affecting property or personal rights.

But the legal aspect of the subject, and the church and court trials, do not exhaust the subject; in fact they constitute a very small part of it.

Truthfulness in all things possible is required, just as in being a witness. In daily life, and the common place affairs, it is very important that only the truth is told at all times.

A large share of human happiness is based primarily upon the quality of the civilization, or the class of customs that have become fixed as a permanent part of the national or group life.

This custom is built from the desirable, likeable, and tried experiences of the people. Many of the features of these customs are the

direct results of untruthful reports given for one purpose and another, but usually because of some personal advantage gained.

As we examine the various civilizations on the earth at present, we find that the higher and better ones have the greater percentage of truth for their bases, while the backward and less enlightened countries abound in untruthfulness. In many places no effort is made to tell the truth.

The superstitions and hoodoos, lucky and unlucky days and hours, false prophecies of the future, and the reading of the stars as a basis for human conduct, are all based upon untruthfulness as their foundation.

Deceit and misrepresentation must be resorted to, to keep them alive, and many there be unscrupulous enough to perpetuate these errors; and many times it is for their personal gain.

Many countries have laws for the severe punishment of those who tell untruths about others. One of the worst features about these untruthful tales that are told is that they often gather force as they go from person to person, each one who tells the tale adding just a little more falsehood to what they heard.

Both men and women are guilty of this form of error and many innocent people have been greatly harmed because of it. The great group law of Jehovah, "Thou shalt love thy neighbor as thyself," seems to have been forgotten and as a consequence many are lost to the kingdom that otherwise would be saved.

The harm with untruthfulness is that there is no telling what damage it will do, nor whom it is going to hurt. It often ruins the characters of people who otherwise are innocent and peaceful.

Then there is the type of misrepresentation which is so often practiced by those who would sell something in the markets or stores, or from home to home. Things are misrepresented for the purpose of making them more desirable to the purchaser and thereby making a greater profit to the seller.

In this connection also, those selling usually break the law of God which prohibits the taking of profit from those to whom things are sold. A small reasonable profit on those articles which it is essential for people to have for the necessary needs of life, would work no great hardship of itself. But a harmful practice once started knows no bounds, and it is applied to all sales and barter, and all manner of misrepresentations are resorted to, to effect the sale.

These misrepresentations appeal to the pride, the community standing, the practice or custom of the country, personal desire for ease and luxury, and many other things, many often undesirable when attained.

Since the invention of printing, the harm resulting from falsehood and misrepresentations has greatly increased. This has been due to a number of reasons. The very nature of printing makes the statements of a permanent nature, and the falsehoods and evil thoughts are preserved, at least for a time, along with what may be commendable.

The harm done would not be so great if these errors or mistakes were accidental or crept into the matter unnoticed, but many times they are printed especially for their evil effect.

Books lend themselves to this form of harm because of their very permanent nature. A book may be read and reread many times by a great many individuals, and the misstatements contained in it continue to harm people, long after the person who wrote it is dead.

Newspapers and periodicals on a large scale often adopt sinful policies and unlawful attitudes and work openly against righteousness. These are read by millions every day, and their influence is immense.

They sell their space to those who wish to promote ungodly things for their own personal gain. They help to corrupt good morals, to promote harmful schemes, and in a thousand ways lend themselves as a tool to the class of people who would take advantage of and rob other people of their property. They usually are owned and operated by rich people.

The laws of the countries by which they are governed are a sad mixture of right and wrong. The ruling and law-making classes find it advantageous to keep the great masses of the people in ignorance. They use the newspapers very largely to spread their propaganda abroad.

By keeping the masses in ignorance of the true operation of the artificial laws which govern them, it is possible to rob them of a large part of their production.

In this manner the rich manage to live in comparative ease, while the poor struggle along as best they can until disease and death overtake them and their earthly life is ended.

When will people learn to tell the truth? When will falsehood and misrepresentation come to an end? When will those who profess to live a good moral life allow their consciences within them to be educated to the harmful effects of all error, no matter of what nature?

The truth makes man free. The truth leads out of ignorance into full knowledge. The truth will reduce the ill-gotten riches of the masters and give to the laborer the just wages of his labor. The truth will heal the sick, relieve the suffering, stop the slavery and injustice, educate the people, stop the sin, promote righteousness, and save the spirit and mind of man eternally.

Hasten the day when the whole earth will learn the value of truth.

My Summary

Truthfulness in all things is commanded. It is necessary for human happiness, and is the foundation for civilization.

Superstition, false prophecy, and kindred activities are based upon untruthfulness, deceit, and misrepresentations.

Falsehood often gains in error as it is repeated. It ruins the characters of many innocent persons.

In barter and sale, misrepresentation is often resorted to. Books and newspapers do unlimited harm by their false writings. These statements are made for the purpose of deceiving the people who read them.

Human laws are a sad mixture of truth and falsehood. Through ignorance of the truth, the people are continually robbed of their production. In this manner the rich live in ease, while the poor suffer and die.

The truth makes men free, stops slavery and injustice, stops sin, and promotes righteousness.

Family Life

Wednesday, September 14, 1932

The Great Day of Atonement

Evening Period

On earth, we spent the evening at home. Aunt Mary Cavan was at our place when I came home from my afternoon's work. She had walked over to our place from where they lived beyond Woodland Park.

In Heaven, Pierce and I spent about an hour at one of the many receiving stations in *Beulah Land* where the spirits come first when they leave their earthly tabernacle. We saw many people arrive, both young and old. The first address of the evening was at Mr. Campbell's church in *Beulah Land*. Here we met a great number of Campbell relatives. The last address of the day was given by Luke in the wonderful *Church of the Savior*. The great balcony was filled with children and youths with their parents and angels.

Duties of Parenthood

by Philip, the Deacon

An address delivered at a Church in *Beulah Land*. About 4:30 to 5:30 p.m.

Parents, provoke not your children to wrath but be patient and teach them the right way. Nurture them in the revealed Word and laws of Jehovah, and teach them how they may avoid the effects of evil and receive the approval of our Heavenly Father.

Many earthly parents do not give the consideration that they should to the teaching of their children. If they did, evil would soon be under control and the way would be made smooth for making the kingdoms of the world the Kingdom of our Lord Jesus Christ.

For many lines the laws of Jehovah were ignored or forgotten until He raised up a people who could help restore them. In the person of His own Son, our Immanuel, or Savior, whom we all love so dearly,

He made possible the return of the nations of the earth to the proper observance of the laws of Jehovah.

Law observance is the one and only way of maintaining proper relations between parents and children, between people, and between people and God. The evil effects of past mistakes, both intentional and not intentional, upon the spirits of people may be removed by Jehovah upon the plea of our Advocate, Immanuel, but the continuation of right relations depends upon proper law observance.

The most important duty that parents owe their children is that they accept Christ as their Savior and are born again, new creatures, capable of knowing and teaching the revealed Word of Jehovah in word and example.

Parents should become children of Jehovah long enough before they enter into the marriage relation for righteousness and the observance of the laws of Jehovah to become a fixed characteristic of their lives. It is not enough that one parent be righteous. Both must obey the law if the children are to be properly reared, for the training of children begins from the very moment of their creation.

Jehovah has made the laws governing the creation and rearing of children, and has given to people the privilege of creating these new beings, body, soul, and spirit. Many of these laws are interdependent, and all of them require the co-operation of Jehovah and His host of helpers, workers, and angels.

Parents create children according to their own desires, when Jehovah's laws of creation are followed. The children, both naturally and spiritually, are not the children of Jehovah until their new birth. He does not create them. He does not even choose their parents, decide the time, or designate the place of either creation or birth.

As long as the child lives its training is the responsibility of the parents. In case the child should die, Jehovah then assumes responsibility for its training, and places it in *Beulah Land* under the care of the Holy Spirit, our Heavenly Mother.

A large factor in the early training of children is their imitation of others. Parents not only need to be new creatures, but they should live righteous lives as an example for their children to imitate. Long ago teachers of children told us to train up a child in the way it should go, and when it arrived at maturity, that training would become the governing rule of its life. Two influences shape the destiny of every

naturally created being. These two are the soul and the mind. The soul, being the life power of the natural creature, is endowed by Jehovah with the instincts necessary for preservation and propagation, while the mind is the directing and choosing influence.

These two influences mold the destiny in two very different ways. The very low forms of life are governed almost entirely by the inborn instinct, with very little modification by the use of the mind or the process of choice. But as we ascend in the scale of life, the instinct plays a less important part, and the mind takes a very important place.

Man is the highest form of creation and his mind has the greatest influence over his actions of all the created beings of God. Even many of the instinctive forces are changed or modified by the choice of the mind.

A child without the exercise of the mind could only follow instinct, and only by the proper training of that mind can he ever know the revealed Word of Jehovah, without which eternal life is impossible.

The mind of man is different from all other creatures in one respect. It is a dual mind. Man is created a natural man with a natural mind, and also a spirit with a spiritual mind. The two minds work together while man lives on the earth. At death his body and soul cease to exist as a being, but the mind continues with the spirit, if that spirit lives.

If parents do not want their children's spirits to inherit eternal life, it would be the proper course for them to allow instincts, and the choice of the fleshly mind to shape their character.

But if we wish them to live forever, we must train the mind to control the entire being, in accordance with the laws of Jehovah.

Every child is conscious of the fact that there is a God, but it is impossible to discover Who or What that God is, or what His will is concerning him, unless it be imparted to him from outside sources. We receive all the information which enables us to inherit eternal life from other people. Jehovah has willed it so.

So the life of the parents, the first influence upon the child which he imitates and which will mold his character and possibly change or modify many instinctive tendencies, should be in accordance with the laws of Jehovah. And this life of righteousness should be lived consistently as long as the child lives, as an example for his guidance.

Parents should avail themselves of means provided by which they may learn the will of Jehovah, how His laws affect them, and how best

to apply them to the ever-changing aspect of human development. Very rarely does man remain stationary for any considerable length of time. He is either progressing or receding, and usually in great waves, the crests of which are often the crises which determine the fates of nations, peoples, and civilizations.

A means of training children in righteousness should be maintained by parents, either through their church or other satisfactory institution, where children may be taught in groups by someone other than the parents. All teachers and others connected with such schools in any capacity whatever should be children of Jehovah, new creatures who live righteously, that the children may learn by example, as well as by word of mouth. In such a school the revealed will of Jehovah should have first consideration, and all other subjects placed in subordinate positions.

Children will not receive all the guidance they need through precept and example, nor will the information received from the teachers of righteousness suffice. Parents should carefully supplement this by direct systematic training in the home. In this way children are led to carry on their own studies and learn how to pray and worship God.

There is much other valuable knowledge and training which should also be made available to all children as they advance in years. This may be obtained from two sources.

There should be a group which meets regularly to worship, as church, and the child should learn to attend and co-operate to its fullest extent in all possible activities. They should early in life become children of God and participate in the Communion. The church activities will furnish the development for his spiritual nature.

The other sources of training are the schools, laboratories, and universities such as we see all about us, which lead the youth into the wonderful mysteries of natural development. From these he receives the training for the natural things of life.

Care should always be exercised to see that the subjects taught are in accord with truth and the laws of Jehovah. No child should be handicapped by being taught falsehood instead of the truth.

In addition to the formal teaching, training and experience gained in all these regular channels, the child is entitled to receive a very definite and personal service from the parents along the line of actual experiences.

Parents should give their children the benefit of the many practical lessons they have learned, and help them to apply them to their own problems. The closer the parents can work with the children, the greater the field of co-operation, the more certain will be the results obtained.

On earth, the problem of training children presents great obstacles because of the lack of observance of the underlying laws which make possible a proper environment, and until man learns to obey, these children cannot develop normally. The unlawful marriage relationships and broken homes are great barriers which must be removed.

Much greater attention will have to be given to the training of children before they will be able to take the place in the Kingdom that has been awaiting them from the dawn of creation.

Here our only handicap is the condition in which children come to us, much of which can be overcome, especially among the younger children. By proper training they are enabled to carry on all the great enterprises by which we are now blessed.

To God be our thanks for our parents and for all the countless blessings that have opened up to us by their unselfish training and love.

My Summary

First, parents should both be children of Jehovah and raise their children according to His laws. It is their responsibility.

Second, parents should live righteous lives, and at all times maintain a law—abiding home, as an example for shaping the lives and characters of their children.

Third, parents should avail themselves of proper means of making an effective study of the will of Jehovah.

Fourth, parents should provide education for their children whose teachers have been born again, where the laws of Jehovah are placed above every other consideration.

Fifth, parents should follow this education by home training to supplement, co-ordinate, and make practical, the information gained in school.

Sixth, parents should guide children in their contacts with the groups outside of the home, through two agencies: the church, and the institutions of higher learning. No child should be allowed to attend an institution or church, which teaches falsehood instead of the truth as revealed in the Word of Jehovah.

Seventh, parents should give their children the benefit of the experiences and practical lessons learned throughout their lifetime, and therefore should maintain right relations with Jehovah as long as they live.

Honor Thy Parents

by Luke, the Physician

An address delivered at the *Church of the Savior*. About 6:00 to 7:00 p.m.

The hope of the church upon the earth today lies with its children. The elders of the people have led the church into many sins and abominations in the sight of Jehovah our Heavenly Father. He has labored unceasingly with all His forces to give to the Kingdom upon earth all blessings whatsoever it needed.

These blessings which Jehovah has provided, the elders of the people have taken for enriching the appearance and elegance of their charges. They have lived in fine houses, worn costly raiment, given elaborate feasts, built immense cathedrals, but have failed to clean the inside of the vessel.

The Holy Spirit, our Heavenly Mother, with all the angels of Her charge has gone wherever the Heavenly Father's Word has been taken. She has endeavored, with the love of a mother, the tender care of a nurse, the unerring direction of a guide, the language of an interpreter, the healing of a physician, the comfort of a friend, and the education of a teacher, to give to a lost world of sinful and erring men, the message of hope contained in the Gospel.

Immanuel worked with His Father and His Mother to bring the ship of human designing into a safe port, a haven of rest, to a shore where it might land in peace, and live in joy and happiness. At various times He has sent gentle summer zephyrs, mild winds that have sent forward the ship with speed, gale and tempest in times of stress and strain, and has always provided a safe anchorage from every storm.

But the elders of the people have kept the ship in deep water. The leadsman cannot fathom the bottom, the lookout cannot see the lights of the port, the helmsman guides the ship in great circles, so the sun shines alternately upon the lee and weather side, and the endless wandering continues.

The only hope is in a new generation of children who will discover and follow the laws of Jehovah. The elders have eaten sour grapes, and

the children's teeth have been set on edge. Salvation can only come when the children cleanse their teeth of the stain, turn away from the unripe fruit of their elders, and boldly seize the bread of life, even as David did take the bread from the Tabernacle and ate that their lives might continue.

In the natural process of evolution, the laws of Jehovah hold true as they do in every realm of nature and of God. By the exercise of natural selection, the traits and characteristics of parents are transmitted to their children, and are intensified, modified, or fixed, just as they are found in the fathers and mothers.

A blasphemous father and an adulterous mother give to the world children who are both blasphemous and adulterous. The children of a godly mother have an equal opportunity to inherit goodly traits, even though their father may be a thief or a murderer. The sons of a righteous man have an equal opportunity to inherit the love of truth and right, even though their mother is a lover of Satan's ways.

But the children of a righteous father and a righteous mother will mount on wings as eagles, above all others in the quest for righteousness, and the evolution of man, as he rebuilds toward that ideal, destroyed by his forefathers, will receive a seed of promise.

Two such righteous children unite two seeds of promise as one, intensified in each succeeding generation. And, as evolution advances further and further away from the unrighteous parents, the hope of the world is strengthened.

In the early days of the church upon earth, the hereditary influence of good and evil was very strongly emphasized, and righteous men were commanded to marry only righteous women. For if a righteous woman marries a sinner, and his sinful nature is stronger than her righteous nature, all their children will inherit sinful tendencies, and all the work of fixing the righteous impulses in the minds of the children must be done over again.

The submerged righteousness of the children might be brought to the surface in the grandchildren, if righteousness mated with righteousness, but if sinner mates with sinner, murderers and harlots come to live with us in our homes as children.

In spite of all the commandments to the church against adultery, men and women still continue to marry whomever they wish and whenever they wish, and the children pay the penalty.

The only hope of the church in the world today is for the children to boldly exercise their power according to Jehovah's natural laws of selection. A child shall lead them forth from their confusion.

There are seven divisions in the natural law of selection and if the children would follow these, sin would vanish from the church in seven generations, and would reappear only as an occasional inheritance in ever lessening numbers.

The sinners of the world would rapidly abandon their positions and in a few generations the entire world would be citizens of the kingdom.

First, Official Moral Law. Honor thy father and thy mother that thy days may be long in the land which Jehovah thy God giveth thee.

This is the first commandment that the Hebrew nation recorded with its reward stated definitely at the same time. But only a small portion of the reward was mentioned. This is the commandment of longevity. Honor and obedience to the righteous guidance of godly fathers and mothers contains within it a germ of life which springs up and develops, as the germ of life in a gourd seed grows when placed in the soil with water and sunshine.

Proper interpretation of this commandment is necessary, as well as proper observance. Children of godly parents do well to follow their counsel until they are grown. Children of sinners are not bound to obey their parents in any matter except the observance of the moral law, and human superficial rules based upon them. If the father or mother only is a child of Jehovah, honor and obey that parent.

The riper experience of parents is a reservoir upon which the children should draw for many years. Children should care for and provide for their parents during their old age that they may prosper in the blessings which Jehovah bestows.

Second, A Superficial Rule. Keep a family record in which is given the prominent physical, mental, and spiritual features, and the date of the new birth of each member of the church.

The church should be the custodian of these records, and should give to each saint, upon request, a record of his parentage for seven generations. These records should be used as the basis for choosing a husband or a wife. No marriage should be solemnized by the church unless such union is approved and complies with these rules and the laws of Jehovah.

Third, A Superficial Rule. Saints shall marry only saints in the first, second, third, fifth, seventh, and each second succeeding generation.

Characteristics of righteousness, and other desirable qualities require at least three or more consecutive generations of parents that are saints in order to stamp them permanently upon the children.

In all generations there will occur occasionally an individual with a backward tendency to sin, but the number of these backward tendencies will become fewer and fewer as the desirable qualities become more firmly fixed in each succeeding generation.

When a sinner is born again whose parents are not saints, his name shall be recorded as being in the first generation. The children of saints shall be in the second, and grandchildren in the third generation, and later generations in fourth, fifth, sixth, and seventh.

Fourth, A Superficial Rule. All children who have a backward inheritance to sin shall lose their generation position and shall be classed in the first generation. This is an indication that the righteous qualities of the parents have not been adequately stamped upon the children, and a new attempt to fix them properly should be made.

No individual with a backward tendency shall marry any individual who is not at least two generations in advance of his standing. This will supply the strength lacking in the former marriage, and overcome the backward tendency.

Fifth, A Superficial Rule. Saints may marry sinners under the following seven conditions, and the children will have more than an equal opportunity to inherit the righteous qualities.

- a. It shall be the sinner's first marriage, or it shall not be the saint's first marriage.
- b. Both parties shall always keep the moral law.
- c. The sinner shall not interfere in any way with the church life of the saint or the children.
- d. The sinner shall not teach false religion to the children.
- e. The saint shall teach true religion to the children.
- f. The saint shall be at least of the fourth generation.
- g. The marriage must meet with the approval of the church officials.

No saint shall ever, under any conditions, marry a sinner who is grossly immoral, under suspicion or conviction of a crime against the

law of Jehovah, or who definitely and firmly takes a religious stand against the Church of the Savior.

Sixth, A Superficial Rule. In determining the generation of any individual, he shall be considered as belonging to the lowest generation in which either parent would place him, not the highest.

All individuals who are not children of saints on either side, shall be considered as belonging to the first generation. All individuals who leave the church, and later return to renew their vows, shall re-enter as of the first generation.

Seventh, A superficial Rule. Like begets like, and this natural law should be followed in marriage in order that the desirable spiritual gifts and powers of man shall be developed to that degree that the church and mankind may benefit from such talents. Let all marriages be contracted with an eye to the glory of Jehovah, instead of being made for personal satisfaction.

The laws of selection for the perfecting of desirable traits in cattle, sheep, and horses, have been known and followed for thousands of years.

The laws of the spiritual nature of man, and the promotion of the traits of righteousness follow the same identical rules as govern the rest of the world.

Man has arrived at the place where he gives more careful attention to his cattle than he does to his children.

The children can change all that if they are willing to make the sacrifice it calls for. Traits of righteousness developed in seven generations of saints on both the father's side and the mother's side will be fixed so firmly that they cannot be moved or changed with ease.

By careful selection, the feeble in mind cease to be born into the world, the beautiful replaces the ugly, the dwarf and the giant are no more. Cursing and blasphemy cease to be heard in the land. Drinking and wantonness are replaced with joy and revelry. War and murder will cease to stalk through the land like a hungry wolf seeking whom he may devour; and peace will cover the earth as the beautiful grass covers the ugly soil.

Adultery and divorce will never again shame the righteous, or make orphans of children while their parents still live. The entire earth, and the fullness thereof, shall belong to the saints of the Lord and the

kingdoms of the earth shall become the Kingdom of Immanuel, even as Heaven is today.

Woe unto that man who causes one of the children of men who believes in Jehovah to turn aside from following the path of righteousness. It were better for him, if he had never been born.

Parents and saints in the Lord, provoke not your children to wrath, but rather teach them to love those who are of the household of faith and choose them a mate from among the righteous.

May the musicians sound forth praise while we partake of the loaf and the cup, remembering that we are all purchased with a price while we were in our sins. Glory be to the Father forever and ever.

My Summary

The hope of the church lies with its children. The elders have failed to use their blessings properly.

Sin has so corrupted the world that a new generation must be produced, through selection and heredity.

There are seven rules, one Official, and six Superficial that govern the matter of heredity.

First, Honor thy father and thy mother, that thy days may be long upon the earth.

Second, keep a record unto the seventh generation of physical, mental, and spiritual qualities, and date of new birth, as a basis for marriages.

Third, children of Jehovah marry only children of Jehovah, in the first, second, third, fifth, seventh, and each alternate generation thereafter. There may be an occasional backward inheritance.

Fourth, children with a backward inheritance are recorded in the first generation, and must marry at least two generations in advance of his original record.

Fifth, saints may marry sinners under the following rules only:

- a. Sinner's first marriage, or else not the saints' first marriage.
- b. Both keep the moral law.
- c. Sinner must not interfere in church life of the family.
- d. Sinner must not teach any religion to the children.
- e. The true religion must be taught to the children.
- f. Saints must be at least of the fourth generation.
- g. Marriage must be approved by the church officers.

Sixth, the generation of lowest record of parents governs the children. Returning backsliders are placed in the first generation.

Seventh, marry so as to transmit desirable qualities.

Cooperation

Thursday, September 15, 1932

Monday, 8-9, Forgiveness

On earth, I spent the entire day at the North Ballard commissary getting out their report, and instructing them how to make it correctly. In the evening we called upon Mr. and Mrs. H.E. Fowler.

In Heaven, I was with Papa all forenoon. We attended two addresses at Papa's church in the Church Land. During the interval between the two addresses Papa and I walked over his farm and fields.

Sharing Without Return

by Samuel, the Anointer

An address delivered at Papa's Church, Church Land. About 6:00 to 7:00 a.m.

The greatest interest of man is man. The man that we are the most interested in is ourselves. After all the evidence has been examined, and the witnesses testified, the unchangeable verdict will be that we will do more for ourselves than we will for any other person, or any other thing.

Some form of selfishness, whether it is commendable or otherwise, is the motivating cause of most of our activities. With most people, even their desire for eternal life and the blessings of Heaven arose from a form of selfishness, however righteous that desire may be.

Second only to our interest in ourselves is our love for our God. Jehovah planned it so. By taking such an important place in the lives of people, God is able to control to a large extent not only the lives and actions of individuals, but their relations with each other.

The command, "Thou shalt love thy neighbor as thyself," has been placed second only to our love for God. Thus we see that our love for others has been given just as important a position as it is possible to

secure. This makes as strong a foundation as it is possible to obtain for the building of human character, ourselves, God, and our neighbors.

And in our relations with the society, of which we are a member, God has placed first the care and consideration of human interests which affect the welfare of each and every member of that group. When each individual is cared for properly, the entire group will be what it should be.

In every group there are unfortunate individuals, those who have not received the same or as full an inheritance of the things which they should from their parents or from the environment in which they are placed.

Sometimes the cause lies partly within themselves but it usually lies almost wholly with the group to which they are born, being caused by the sins of the past generations, the effect of which is felt in the children even unto the seventh generation.

These sins and mistakes of people, both intentional and sometimes wholly unknown to them, assert themselves in a great number of different ways giving the people of earth the following and many other unfortunates: cripples, widows, orphans, sick, oppressed, poor, helpless, deformed, mentally defective, criminal, lame, blind, diseased.

These people are all dependent, to a greater or less degree, upon others on earth. We can roughly divide them into three large groups for consideration: those in need because of bodily causes, those in need because of mental causes, and those in need because of material or property causes.

The first group includes the sick, lame, blind, crippled, deformed, and others. Their dependence has usually been caused by the deeds and misdeeds of past generations and is a liability which must be taken care of by the groups to which they belong. Even though their condition might be due, wholly or in part, to their own actions, they are still a charge upon the group.

The law of Jehovah, "Thou shalt love thy neighbor as thyself" impels us to take care of them if we ourselves would be acceptable to Him, but our own love for them should be sufficient reason to move us without law.

But how shall they be cared for? Many cases, by their very nature and the surrounding conditions, show that they should be cared for in the homes of their relatives or by immediate associates or friends. But

there are a large number of these cases which cannot be cared for by individuals, and the responsibility therefore, rests upon the group which must be organized and make provision for their support and care.

Mechanical aids, or an adjustment of the position the subject occupies in the production plans of the group, will make large numbers independent, and relieve the group of their care. For others, a place to work may be quite readily furnished, suited to their ability and condition. The sick or diseased must be cared for by those specially trained, and usually in institutions or hospitals equipped for their peculiar work.

Special schools and means of instruction must be provided for certain cases to help them in their enjoyment of life and to fit them for a place in the group, such as the deaf, blind, and the crippled.

The second group includes those dependent because of mental reasons, though many times other reasons also are present such as the mentally defective, insane, and the criminal.

These must be taken care of by institutions especially provided for the various classes. Those which must be kept segregated because of the danger of injury to others must be carefully and securely confined where they may have as much freedom as their cases admit, but still safeguard the group.

All human beings on earth, no matter what their lot or condition, are entitled to be treated as fellow creatures of the creation of our God and are entitled to love and consideration at all times. Here we have no such cases, for all that is physical, except the mind, is left behind, and no mental deficiencies ever exist here, for it is immediately replaced with perfection.

The third group includes those dependent because of the lack of material support or necessities of life, such as the widow, orphan, old people, poor, and industrial misfits.

A great many in this group are cared for by relatives and friends, such as the old people, widows, and orphans. This is proper and right. Children should care for their parents. Many times the children are not able to do so, even if they desire to. It is wrong to throw the responsibility of caring for these people upon any individual, even their relatives. It is a responsibility of the group collectively, and they should provide for it.

Many times the relatives could care for these people if they were given material support, not being able to make a living for themselves and dependents with the added burden.

Industrial misfits are a liability on the entire group and the responsibility cannot be shifted to any individual.

The plan of production and distribution of the necessities and comforts of life of each group, or province, or nation, should be such that the portion given into the common treasury or store houses, would be sufficient to take care of all persons who fall under the rule of this law.

It is well for relatives or friends to voluntarily care for others who need help, but it should not be necessary. The law of helping the needy is applicable first to the group. If the group does not take care of them, then there is nothing left to do but for the individuals who make up that group to attend to it themselves.

The commandment is to relieve the needy, and though we here see the perfect operation of that law, on earth conditions are such that there is intense suffering on every hand. The groups do not provide sufficient care, and most of the individuals are not able to do so.

Under such conditions, where there is a general non-observance of this and other closely related group laws, there always follows great suffering. It could not be otherwise for there is no escape from the effect of all natural laws.

Here we do not have the sick, or cripple, or mentally unbalanced individuals, but we do have great numbers of widows, and orphans. The greatest activity in connection with this group, and for those just arriving—the infant, child, youth, and even the adults, is in providing care, schooling, homes, and a living, on the same scale as for every one else until the time comes when they can make their own living, and contribute to the general fund for the general welfare.

No one in Heaven is ever in need, but that the need is supplied. There is no suffering, no sickness, no poverty, no sorrow, but we are all brethren, joint heirs with Immanuel of the glorious riches of the whole creation of our Heavenly Father.

My Summary

Nearly everything that people do is because of selfishness, though it is often commendable.

Second to ourselves is our interest in our God.

“Thou shalt love thy neighbor as thyself,” takes a position as high as it is possible to imagine.

In all our group activities, Jehovah has placed the consideration of individual interests first.

There are three groups of individuals which must be cared for by others without cost to themselves.

First, physically helpless, infirm, and sick.

Second, mentally weak and defective.

Third, lacking means of support, widows, orphans, and misfits.

These conditions are mostly caused by sin, and most of that by inherited defects and traits. The group should attend to their needs. Relatives and friends should care for those they can, but the group is ultimately responsible for the care of all.

United Action

by Thomas, the Apostle

An address delivered at Papa's Church, Church Land. About 11:00 to 12:00 a.m.

Love is the first and highest of the attributes of Jehovah our Father. Love was His first creation, and was the motive which caused the creation of His other attributes.

Co-operation was one of the seven, was existent before, and was a part of all other creation. It existed before the Holy Spirit, or Immanuel, for it was necessary to Their creation.

It is important, and has been chosen for the subject of my talk today, being necessary for all creation of every kind, spiritual and material, for all action of any nature, for all law and its operation, for all righteousness and the inheritance of eternal life.

We come in mind, like the object which we imitate, or the example which we follow. Immanuel tells us to be like Him, as He is like the Father. By living and observing in our minds and actions the attributes of Jehovah, we become more and more like Him.

The nearer we approach to the ideal, or perfect condition, the more blessings, or results follow. The more perfect the co-operation of all people, for any single purpose, the more perfect the blessings which follow. And as co-operation is observed or practiced, the participants become more and more experienced in their actions, and the blessings of achievement, and their love for each other grows continually. To love is to co-operate.

Love with co-operation is life, but love without co-operation with the object of that love is dead, useless, and uncreative.

Faith without co-operation with the object of that faith is useless. Co-operation is the expression of your love and faith.

Co-operation was necessary in the creation of the universe, the sun, moon, stars and earth. It was necessary for the creation of the life of earth, of plants, of animals, and of people. It was necessary for the creation of all the orders of spiritual beings.

If Immanuel had not co-operated with Jehovah and His laws, man would never have been redeemed from death, which his disobedience had brought upon him.

Unless people are willing to co-operate with God and do their part in their own salvation, they will never be saved from their sins.

The people upon the earth, who do not know about God and the salvation that has been made possible through the sacrifice of Jesus Christ, our Immanuel, cannot be saved from death and enter Heaven, unless people who know the way co-operate with God in saving them.

In all things whatsoever, God has a part to do. In all things God's created spiritual beings have their part to do. If they should cease their labors, the earth and the heavens, and everything in them, would cease to exist in the form they are today, and return to the shapeless form of pure spirit.

In life upon the earth, as well as in Heaven, every created life has his part to perform in the economy of God. With the exception of man, life is guided by spiritual beings and the implanted instinct of that life. Man alone has been given a mind capable of understanding and co-operating with God in spiritual things, which are beyond the scope of the purely material. Man's co-operation with God makes this possible. Without this co-operation on man's part, he simply remains an animal of a high order, and his spiritual nature finally dies.

This co-operation, which is the very means of existence of all creation, is also necessary between people upon the earth in all their dealings with each other, as well as in their contacts with spiritual forces. The more perfect that co-operation, the greater the blessings which result from it.

Without co-operation, all the other attributes are worthless to human beings. Of what value is love with no one upon whom to bestow that love? Why keep faith alive in an object which never can have faith in us? Why should man have hope to attain, or accomplish, or be just what he would inevitably be, if left alone upon the face of the earth? Man cannot live virtuously without others. Charity and humility are meaningless terms when applied to the individual without co-operation.

Without co-operation the desire for blessings degenerates into a purely materialistic or animal longing. During the period of preparation for the coming of the Christ, throughout the territory occupied by the Children of Israel, a superficial law was necessary to control this animal

longing until such time as they could develop co-operation on a more successful scale.

That law which was added, and was necessary until the coming of the Christ was, "Thou shalt not covet anything that is thy neighbors." It became unnecessary when Immanuel showed the people the results of perfect co-operation with God and with each other.

As it was with the law against covetousness, so it was with the great mass of superficial laws which had been found necessary in the early years of the human life, before the sacrifice of Immanuel. When He came these superficial laws were shown to be no longer necessary, for they were covered in the perfect code which He gave.

But without co-operation with God to carry out the provisions of the code Immanuel gave to replace the older laws. These old laws and ordinances still remain in full force and effect. It is impossible for man to obey them perfectly and obtain eternal life, so man, without co-operation with God, is still in his sins, and must of necessity die without hope.

But thanks be to Jehovah, that at the close of the period of preparation, Immanuel, with the full co-operation of His Father and Mother, came and brought life and immortality to the earth, and gave man a perfect example of co-operation.

Doubt of immortality has been set aside by His resurrection, and eternal life made a certainty. Laws and ordinances have been covered fully by three short sections of a single law of love, namely: Love God, love righteousness, love one another.

By co-operation with God, these three short sections of the perfect laws of love may be expanded into all that is necessary for man to do to inherit eternal life, to achieve success in all that is worth while to live happily on the earth, and in Heaven.

By co-operation with each other, men make their lives both useful and happy. No man is able to live absolutely alone in the world today. His needs are too diverse and his interests too many to meet by the results of his own individual efforts. Some, in fact most of his needs, are produced by someone else, and he receives them in exchange for what he produces.

The proper co-operation of people would secure to every individual an equitable exchange, so each might have for his own use the equivalent

of six parts of his own production. The extra part of each man's production is ample to defray the cost of management and exchange.

The proper co-operation would arrange the acreage to be planted to each crop, each season, so there would be plenty for all and to spare, but no great over-production to waste. This co-operation in all lines of human endeavor guarantees to every individual co-operating an abundance of all things he needs and desires, because in the economy of God, They have so ordered the forces of nature that man may supply all his needs with two parts of his time.

Such is the wisdom of Jehovah that He made the rewards of co-operation so great that no human being would ever reasonably attempt to exist without it.

The very fact that man is able, by co-operation, to produce many times as much as he needs for his own use, or the use of his immediate family, has been his undoing in many respects.

Unscrupulous men have gathered this excess production, converting it from time to time into more permanent forms of wealth, and have made superficial laws which allow them to live without labor, and which compels many people to labor for them without adequate returns.

Thus has evil replaced the good which God has designed for man. Thus co-operation has been designed for his salvation.

All Jehovah's laws must be obeyed, not just a few, not just those which we desire to obey, not just those which some group may designate, but all of them.

Man does not live by bread alone, but by every word that proceeds out of the mouth of Jehovah.

My Summary

Love is the first and highest attribute of Jehovah. Love without co-operation is dead. To live is to co-operate.

Co-operation was necessary in all creation. It is necessary if man is to be saved. It is necessary if those who have not heard the gospel are ever saved.

All life, except man, is guided by spiritual forces and by instinct. Man alone was given a mind and a spirit that he might cooperate with God in spiritual things. Without this co-operation man remains on the purely animal plane.

All other attributes are worthless unless combined with co-operation. Without co-operation, desire degenerates into a purely animal longing.

For a period of time Jehovah gave a Superficial Law, "Thou shalt not covet," to control this very thing, caused by lack of co-operation.

All former law was brought together and co-coordinated into a simple three-fold law of love: love God, love righteousness, love one another. By co-operation, this short law is expanded to include all that man needs.

Co-operation decides production, guarantees distribution, removes all excess costs, and stops legal robbery.

All Jehovah's laws must be obeyed, not just those we like to obey.

Human Laws

Friday, September 16, 1932

Tuesday, 8-10, Forgiveness

On earth, in the forenoon, I took my truck and hauled two large pieces of apple wood to the cabinet shop for Mr. Fowler. I then made the rounds of the depots, ate my lunch at the County/City Building, and took the apple wood, with Mr. Fowler, to the box factory, where it was sawed into boards. I returned home about 2:30 p.m.

In Heaven, Papa and I heard two addresses in the evening at a German church in a large grove by the side of the River of Life, where it flows through the *Great White Throne*.

Differences and Difficulties

by Isaiah, the Inspired

An address given at a German Church, *Great White Throne*. About 4:30 to 5:30 p.m.

Jehovah, God of Hosts, is a good God. He loves the people who serve Him, and that are His children. No earthly father loves His children like unto our Heavenly Father.

He rules them all from on high. From His seat in the Heavens He looks down upon them in tender mercy, and considers all their ways. He searches all their minds to see if they have a place in their affections for Him.

Jehovah makes the laws for His children, yes, He shows to them the way to live, the paths of righteousness to walk therein, and gives to them the ordinances for their going out and their coming in.

He gives counsel to all who will listen to obey Him, and He speaks plainly to all who will not follow His leading. He is good to all. He is good to the obedient and to the erring, to the just and to the unjust.

Jehovah loves all men, and extends His tender mercies to all, but they do not give ear to His voice. Man thinks evil in his heart, and stops

his ears so that he cannot hear Him. Jehovah looks in compassion as some choose the right and some the wrong, while some choose the good and some the bad. Some choose to walk in His ways all their days, even from childhood to the grave. Many there are who turn their backs upon the ways of Jehovah.

He gives the earth a green carpet for man to walk thereon and rest his tired feet. Blessed is he that camps beside the spring to rest his weary body as he lies in the grass. Sweet to his ears is the voice of the locust and the frog, yea, sweet is the song of the lark and the dove.

Man quenches his thirst, he eats the melon from the glen and the grapes from the vines that hang down from the cherry tree. He rises up and goes on his way refreshed in the heat of the day. He sets forth upon his journey and the thoughts of his heart are pure and his judgments are wise.

From following after the laws of Jehovah, he considers his own way and makes Jehovah laugh in His heart for joy because He finds pleasure and profit in obedience.

Jehovah smiles upon the righteous man as he gathers his harvest, as he lays by in store for the winter, grain, and fruit, and honey. His cows drop their calves in the sheltered places and the wolves feed upon wild prey, while he shepherds his sheep in the fold.

God helps man to come to his couch for sleep at night with a happy heart. He rejoices with him as he gives thanks for the broth and the bread, and gathers his children about him at the close of the day.

Jehovah sends His Holy Spirit during the pleasant night while he lies with his beloved upon the couch of restfulness, and all his thoughts are pleasant. She blesses the joy of His creation as he delights in the way of love.

His face lies upon her neck, as upon a tower of ivory. He kisses her, and her breath is as the sweet apple in his nostrils. His left hand is under her head, and his right hand embraces her. Jehovah charges her not to awaken her love until he pleases, until the day comes, and the shadows flee to their places.

She sleeps, but her heart wakes. It is the voice of her beloved that says to her, "Open to me my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night."

She puts off her beautiful raiment, and shall not put it on again. She bathes, that she may not defile him. He puts out his hand, and

her emotions are moved for him. She opens to her beloved. She is her beloved's and his desire is her pleasure. Her hands drip with myrrh, and her fingers with sweet smelling perfume upon the covering of the couch, as the lilies of the field, beside her thighs.

Come into my garden, my spouse. I have gathered my saffron with my spice I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat beloved, drink, drink abundantly, O beloved, for your love is awake.

I will be glad and rejoice in you, I will remember your love more than wine, for you are upright. A bundle of frankincense my well beloved is unto me, and you shall lie all night by my side.

So Jehovah delighted in the rewards of the righteous man, as he comes in and goes out before Him all the days of his life.

His angels attend his household; his helpers watch the swine in the sty and the dove in the cots; his workers tend the stray mare and her foal to return to them to the pasture where the brook flows from the cool spring.

His creeping spirits water his barley and his wheat, that his harvest may be abundant, and that strength may find their roots. The beasts of his celestial realm go in and out among the vines and the olive trees. Yea, the four footed spirits make the grape to hang on the vine, and the many footed beasts fertilize the olive, the cherry, and the apple.

Jehovah sends the dew and the rain by night, and the sun by day, to bless all the labors of the hands of the righteous man, and all his spirit hosts serve him day and night to order his ways in peace.

As a man thinks in his mind, so is he in the sight of Jehovah. Jehovah looks on the realm of nature, the creature of His hand, and orders the way of the storm and the thunderbolt. Man seeks knowledge to learn his ways.

The contemplations of the righteous man are gathered up and given wings, as the eagles of Jehovah; yea, his four winged spirits of accomplishment and ambition seize all such righteous thoughts, as an eagle does the young lamb in his talons.

Jehovah's spirits, even His many winged spirits that serve Him from His place day and night, gather up the thoughts of the righteous man, treasure them, nourish them tenderly as the dove her little ones, and watches over them as they grow until they develop strength and wings. Yea until they return to God and bless Him, man's thoughts cause him to sing a song of gladness for His blessings.

The thoughts of the righteous man bring him many things, but the thoughts of the ungodly take away from them even those blessings which they have. Jehovah works for the good man of the vineyard, but the robber and the spoiler of gardens works alone, and in the dark of the night.

The wicked man, in the pride of his countenance, says that God will not require it. All his thoughts are, "There is no God."

His mouth is full of cursing, deceit, and oppression and under his tongue lies mischief and iniquity.

In the secret places he murders the innocent, he lurks in secret as a lion in his covert, he lies in wait to catch the poor, when he draws him in his net.

The lover of earthly pleasures, and he who despises righteousness plants his barley field and Jehovah waters it with the rains of the seasons.

He stands as the new moon sinks from view, and the night wind cools his proud form. He says, "God blesses my field, my flocks, and my herds."

In the morning, following the dew of the night, the cloud of locusts from beyond the river eats up the barley, yea, even the vines and the olive leaves.

He cries aloud in his anguish. His cattle and his sheep find no grass, for the locust passes over and takes the green carpet. He lies beside the well of water and bewails his troubles till the even.

He eats alone and curses God for all his punishments. His men servants stand afar off for fear, and his maid servants prepare his bed quickly and flee for fear. He breaks the urn and rends the tent.

Therefore, thus says Jehovah, "Because you have spoken falsehood, and seen lies, therefore behold, I am against you. My hand shall be against those who see false visions and divine lies.

"I shall send great hailstones, and there shall be an overflowing rain storm, and what these do not destroy when they fall, a storming west wind shall rend.

"You shall toss on a couch of skins and straw and your heart shall cry out in anguish. Your concubines, yes your best-loved maids shall reproach you. You have eaten sour grapes and your children's teeth are set on edge. You take no delight in your own wife, but you eat upon the high places and defile your neighbor's wife.

“You have wronged the poor and needy, have robbed your neighbor, and kept all things which you borrowed. You have given forth upon interest, and have taken increase. You have done all these abominations, and your blood shall be upon you, unless you repent and turn again.

“This man that sins, he shall die; your sons and your daughters shall not bear your iniquity, neither shall they die for your transgressions, for the righteousness of the righteous shall be upon them, and your wickedness shall be upon you to your undoing.

“Rise up from your bed of iniquity, while the night is still young, and the cry of the wolf in the valley spreads terror in your flocks, before you have given your soul to abominations, that only the wicked man does.

“Return, and turn yourself from all your transgressions so iniquity shall not be your ruin. Cast away from you all evil, wherein you have transgressed and make a new mind and a new spirit, for why will you die? For Jehovah has no pleasure in the death of him that dies whose spirit is destroyed forever. Wherefore turn yourself, and live.

“What do you think of yourself? Have you no vanity of heart, no proud thought of your condition? Was your mother a lioness? Couched she among lions? In the midst of the young lions, did she nourish you as a whelp? Did she bring you up as a whelp, and as a young lion did you learn to catch the prey and devour men?

“Beware, if you turn not. The nation shall hear of you and your prey, and shall take you in the pit, and shall bring you with hooks into the cage, and carry you unto the strongholds. Your voice shall no more be heard upon these mountains where you have lived.”

Thus says Jehovah to the wicked man, “At the set time, in My sanctuary, yea, upon the Day of Atonement, you shall offer yourself as a sacrifice without transgression, and shall cleanse the sanctuary. My servant shall take your sin offering and shall lay it upon the altar before Me. If your heart is right, your offering shall be accepted, and you shall live, and not die.

“You shall prepare a feast for Me, and dine with Me seven full days, until the even of the seventh day. If your heart still cleaves unto My law and My statutes, you shall go in peace unto your habitation, and shall rejoice with your house at sundown.

“At sunrise you shall leave your bed of slumber. You gather about you your wife and children, your concubines and their children, your

men servants and maid servants, and all the people of your household, even all your sons in law, daughters in law, and grandchildren in all their generations.

“You shall sanctify them all before Me on the first day of the first month of the new year, that they from henceforth serve Me all the days of their lives. Your maid servants and concubines you shall give to your men servants for wives, that no more abominations or iniquities shall be committed in your tents.

“You shall restore to every man all you have borrowed, and all interest and increase you shall restore four fold to those that have been robbed. To the widow and the orphan you shall restore their inheritance and their fields.

“And if you shall serve Me all the days of your life, I will be unto you a God, and your blessings shall be more than you can count for multitude. One-seventh part you shall set aside for Me. Before you have eaten or sold your share, it shall be set aside. A share of the grain and olives, of the lentils and grapes, the first born of the cattle and sheep, and a seventh of all that you have shall be mine,” saith Jehovah.

Then you shall dwell in plenty in the mountain of your love, and your days shall be multiplied to you unto eternity.

My Summary

Jehovah is a good God. As a man thinks in his mind, so is he. Jehovah hears the petition of the righteous man and blesses him in his fields and his flocks, and gives him pleasures in all his natural blessings.

He gives the righteous pleasure in all his human relationships, and helps him to keep in the paths of right and virtue.

The righteous man has the respect of his children and his wife, and they try to please him in all that they do.

The spiritual forces of Jehovah serve the righteous to bless him, but they bring punishment upon the wicked for their robberies and adulteries. The wicked have no abiding joy in their pleasures.

Jehovah commands the wicked to quit his wickedness, and make restitution for his robberies. He commands the unrighteous to abandon his adulteries, dispose of his maids and concubines, and turn and serve Jehovah, with his family.

Laws and Lawyers

by Luther, the Reformer

An address given at a German Church, *Great White Throne*. About 6:00 to 7:00 p.m.

The kings, princes, and nations of the world, make many laws to govern the people of their countries. Their governors and lieutenants make other laws for their provinces and their cities.

These laws are made to govern every human interest that they can control, and are of very great numbers. They keep changing them from time to time to suit the conditions of the rulers. Sometimes a law is made to please the people governed, but as they never agree upon what they want, it can be rarely done.

The laws are so many and so complicated, that the countries must have many books to contain them all. They are so imperfect that there is not a single human being in any country or town upon earth that understands what they all mean.

Human laws were originally an outgrowth of the laws of Jehovah, made necessary when man began to disobey His law. Some of the elements of that old law are still used as a basis for some of the modern laws. A few portions of the Mosaic law are repeated, most of it has not.

Some of the laws are superficial, based upon Jehovah's Official law, but most of them are artificial, not only not based upon any law of Jehovah, but being in direct opposition to it.

These artificial laws have been made, very largely, by the rich people who control the wealth of the various countries. They were made for the very purpose of making it possible to systematically steal the wealth of the world. This wealth is hoarded in great amounts, and used to enslave the people, further enriching the wealthy.

The rulers and the rich who are protected by these human laws, have woven great mysteries about them and their laws. At different times in the life of man on earth, different plans and systems have been used to force the remainder of the people to serve them.

Some, by mere force, have overpowered their countrymen and compelled their obedience. For many ages they kept alive chattel slavery,

and bought and sold their fellow beings the same as other produce, or the necessities of life.

A system of feudal slavery and masters was built upon the plea that the common people needed a master to protect them from their enemies. But strange to say, when war arose, the common people did the fighting to protect the master.

Beliefs in strange gods, to whom the rich ascribed powers that would help them keep the people in subjection, has been used from earliest times, and is still used in every principal country on earth. Many countries have religions, prescribed and supported by the nation, made especially to keep the people in ignorance of the true worship of Jehovah. Those who remain true to Jehovah today must do so in opposition to the common religion of their country.

War has been used from very early times to conquer countries, and compel their whole population to labor for the rich people and rulers of conquerors. International treaties and agreements are common which recognize the rights of these victors in war.

As time passed, most of the crude, violent methods of holding the population of the various countries in bondage were either done away with or modified, with the exception of war and religious beliefs. This was caused by the advanced civilization, means of distributing knowledge, and acquiring an education. But education in the true worship of Jehovah, and the truth regarding the effects of war, have been very carefully regulated by the rich that the harm to themselves might be kept at a minimum.

The holders of wealth, and the rulers, are very resourceful in providing means for holding the people in bondage, and as one method would become impractical, they very promptly used other methods to accomplish the same ends.

At present, there are four outstanding institutions in all the principal countries of the world that are being used for the purposes of the rich:

1. Private ownership of the natural resources of Jehovah
2. Charging interest upon borrowed wealth
3. Use of an artificial person called a corporation or company which cannot be punished as an individual for their wrongdoings
4. Courts which interpret the meaning of all laws and decide all disputes

These four institutions are under the full power and influence of the rich and the rulers and are used continually to hold the masses of the common people of the world in a condition of slavery or serfdom, and take from them the products of their labor. What cannot be done by one method, can usually be done by one of the other three.

The bounties and blessings of nature that Jehovah gave to man for his use have been taken away and are now controlled or owned outright by the rich, and the rulers. These include the land and its wonderful minerals and deposits, the waters and the rivers, the trees and growing things, the animals and the fish, and all their rights and use.

The invention of interest, and the evils that go with it, has made possible the building of great fortunes. It loads upon the enslaved population of the countries the payment of enormous amounts to the rich, who use these payments to further strengthen their position, and build their fortunes to even greater size. Not only does interest enslave the present population of the earth, but debts run for many years and insure the slavery of the coming generations as well as the present.

Corporations and stock issuing companies which take the place of a number of individuals, are in the eyes of human law, a person for all business purposes. Stocks and bonds issued by these artificial persons, are inseparably connected with interest payments, and are the basis of the most gigantic game of gambling and swindling the world has ever seen. The individuals composing these corporations are not liable for the obligations of the company, and in this manner make it possible for all to escape punishment for the evil which is done.

The fourth member of this gigantic combination, the law makers, lawyers, and courts, which determine the operation of its intricate ramifications, really make possible the working of the entire system of robbery, and the gathering and storing of the spoils.

In many countries, a portion of the laws are made by representatives of the people, but the system which provides the holder of wealth with advantages not allowed the poor, readily bribe these, and thus secure their ends.

The system of making laws without regard to Jehovah's laws, or to the natural laws of the universe, is so common that little thought is ever given to a proposed measure along that line.

Many of the laws, if obeyed, would make a person unrighteous, while often it is necessary to disobey human laws in order to obey

Jehovah. This has caused great hardship, suffering, and death to many millions of people throughout the ages.

Every child of Jehovah must make his own decisions as to whether he will serve Jehovah and obey His law, or follow the worldly, sinful practices engaged in by those who follow human laws.

The governments of the world are the representatives of God for the suppression of vice and the protection of the people, and should make their laws conform to His law; and just so far as they do all people must be obedient to them.

But the rulers have seized upon this fact to force obedience to all their laws, whether they conform to the laws of Jehovah or not.

Lawyers study for years to learn how to interpret the law, and locate the flaws and weaknesses by which they may win their cases, irrespective of whether their clients are in the right or the wrong, irrespective as to whether the laws of Jehovah are being obeyed or ignored.

For this reason, Jesus the Christ, while on earth, condemned the lawyers and the law makers, and forbade the children of God from employing them in their difficulties.

He commanded men to remain away from courts, and have no dealings with the lawyers who practiced in the courts of human laws.

He forbade His followers to make the oaths which are necessary to seal their testimony in court, or in any other matter where human laws require the swearing of an oath.

Time and again He condemned the lawyers and their practice in no uncertain language, for He knew their evil practices and how they fastened upon the common people burdens, grievous to be borne, while they paved the way for the rich to travel in ease.

Jesus commanded that when difficulties arose, the individuals should settle their differences out of court. If the principals could not arrive at a satisfactory settlement, He authorized the method of arbitration, where several friends, or persons not connected with the matter undertake the solution.

If all other means failed to reach a settlement, He authorized the church to take up the matter and settle it, and its findings should be final and binding upon every child of God connected with the matter.

Righteousness will never prevail on the earth until people learn to make their laws conform to the laws of Jehovah.

Until such time comes, it will still be necessary for the children of God to disregard unrighteous laws, avoid courts and lawyers, and settle their disputes either by arbitration or by church trial.

Let none suffer as a murderer, or a thief, or an evil doer, or as a meddler in other men's matters, but as a child of Jehovah, let him not be ashamed, but let him glorify God. For the time is come for judgment to begin at the house of God.

Let them that suffer according to the will of Jehovah commit their spirits in well doing unto a faithful Creator, that in all things Jehovah may be glorified through Jesus Christ, Whose is the glory, and the dominion for ever and ever. Amen.

My Summary

The rulers and rich of the earth make laws and establish courts to enforce them for the purpose of robbing the common people and providing ease and luxury for themselves. They are mostly artificial laws, very few even conforming with any law of Jehovah.

Governments are the agents of Jehovah, and righteous people must obey those laws which do not conflict with the law of Jehovah.

The rich are using four agencies to accomplish their purpose: private ownership of Jehovah's natural resources, paying interest upon capital, transacting business by means of artificial persons called corporations, and laws with courts to enforce them.

Jehovah condemns the laws, lawyers, and courts, forbids the taking of oaths, commands arbitration or church trials, and condemns the civil courts.

He condemns their hoarding of wealth and interest, and the private ownership of His natural blessings.

Forgiveness

Saturday, September 17, 1932

Wednesday, 8-11, Forgiveness

On earth in the morning, I made the usual trip around the city to the various depots for auditing and gathering reports. In the afternoon I went to North Ballard and worked on their reports until six o'clock.

In Heaven, in the afternoon and evening periods, I attended two services in the beautiful open church with the flower carpet, the Church of the Savior, two of the most impressive services I have ever attended.

Forgiveness of God

by the Holy Spirit, Jehovah's Wife

An address given at the *Church of the Savior*. About 2:30 to 3:30 p.m.

Jehovah loves Me and I love Jehovah. Jehovah is My lover and We dwell together in love.

Immanuel is Our only Son, and We both love Him. He loves both of Us. We Three dwell together in love.

Jehovah created Me in His love. Immanuel We created in Our love.

Jehovah, alone, makes the laws. Jehovah is the judge of all. Jehovah forgives the sin of man.

In love, together, We have created every sun, moon, star, planet, and celestial body, according to their laws.

In love, together, We have created every order of spiritual beings, creepers, walkers flyers, workers, helpers, angels, and spirit men, according to their laws.

In all creation We have been aided by the seven orders of spiritual beings, each working according to their laws.

In love, every created thing has been governed by its own laws which Jehovah has made. These laws have been called natural laws.

Jehovah has given to the seven orders of spiritual beings, spiritual laws, each according to their laws.

Jehovah's natural law governs the entire creation, but spiritual laws govern only spiritual beings, each according to their own laws.

All natural laws have a definite, uniform, and unchangeable reaction, which always adheres to the operation of that law, and this reaction always remains the same.

The spiritual laws have a definite reaction, but their application may be modified in some respects by the wisdom of Jehovah; otherwise they remain operative the same as all other natural laws.

These modifications are likewise subject to definite reactions, but differ under different circumstances, many of which are known only to Jehovah.

In love, I direct and govern the seven orders of spiritual beings, and aid and advise Immanuel in the government of His kingdom.

In love, Immanuel directs and governs the kingdom of men, both on earth and in Heaven.

Immanuel does not administer His Father's laws except as a Mediator or Intercessor between man and Jehovah. This is necessary because of the spiritual laws which require the wisdom and mercy of Jehovah in their execution.

Through Immanuel, as your Mediator, you may obtain reactions to Jehovah's spiritual laws which are never obtained by the uniform operation of the great body of natural laws.

In love, We have assigned the order of angels to minister to man and to aid in the operation of all spiritual laws.

Immanuel has taken upon Himself the salvation of man from the harmful reactions of spiritual law and obtains their amelioration before His Father.

Upon the definite conditions of the terms of salvation, He undertakes this ministration for all who will accept His offices.

The mercy of Jehovah, which in love extends through the intercession of Immanuel to people who bring upon themselves adverse reactions to unobserved or broken spiritual laws, has been called forgiveness.

Jehovah loves man because We made him in Our own image to be companions, and share these wonderful beauties with us, and We will do our part in helping them to return to a condition that will make this companionship again possible.

Jehovah, Immanuel, and I, collaborated in forming the plan of salvation, in determining the sacrifice necessary, and in approving of the terms of obedience required for reinstatement.

The nations of the earth were prepared, the time was perfected, and Immanuel went to earth and made the initial steps in the salvation of man and the establishment of His kingdom.

Our part being finished, the terms of forgiveness being given, it remains now only for man to follow the instructions left by Immanuel, and proclaimed by His chosen apostles, disciples and friends.

In love this Heaven has been prepared for those who will obey the commandments, and accept Our offer of eternal life.

In love I, and the angels, administer to all the wants of man, that they may understand the ways of righteousness and live therein.

In love, Immanuel offers His sacrifice and intercessory office to any and all who will come to Jehovah. And all who come, We will in no wise cast out.

Jehovah forgives man because He loves him.

My Summary

Jehovah, the Holy Spirit, and Immanuel, created all things according to love, and Jehovah's natural laws. Reactions to spiritual laws are modified in love and mercy through Immanuel's intercession by Jehovah.

Every created thing is governed by its own unchangeable laws. The Holy Spirit governs the seven orders of spiritual beings. Immanuel governs the seven races of men on earth and in Heaven.

The plan of salvation was perfected. Immanuel went to earth, God's part is finished; and it now awaits man's conformity according to the Word revealed through Immanuel, apostles, disciples and friends.

Immanuel offers His sacrifice, the Holy Spirit offers Her help and comfort, and Jehovah offers mercy and forgiveness. It awaits man's acceptance.

Weakness of Humans

by Ezra, the Scribe

An address given at the *Church of the Savior*, about 4:30 to 5:30 p.m.

In the beginning of human life, God created man in His own image, and blessed him with all the fullness of the earth. God did not create the body of man to live forever, but He created it as the crowning achievement of life, the most perfect example of His handiwork.

Man was created to live on earth and the earth was prepared for him to live there. Every manner of creation that he might need or use, was placed within his power, and his mind was created to make him master of all he surveyed.

But it was ordained from the beginning that the body of man should die, as does the beast of the field, and return to the earth, from which God fashioned it.

God made the things of the earth to serve man—the hills and valleys, rivers and lakes, high mountains and deep seas, the grass of the field, the fruit of the trees, the roots of the earth, the kernel of the nuts, the seed of the grain, the fruit of the vine and shrubs, the birds, the beasts, and the creeping things.

It was the pleasure of God to give all this to him, and to place within him the power to discover and discern all things whatsoever that were good for him. It was God's pleasure to make his life on earth a pleasant life, and a long life, to help the fathers rule their families even unto the seventh generation of their sons and daughters.

In the beginning of human life, God placed within the earthly body of man a spirit like unto Himself, and ruled that this spirit should live in this body as his dwelling place, as long as man should live on the earth.

When the body of man should die his spirit was to come to God in Heaven, to the abode and the blessings which God had prepared there for him, because God and man were to live together in Heaven throughout eternity. God made him in His own image, but reserved to Himself the power and right of guide and law maker.

He gave to man the power of creation, that he might reproduce his own kind upon the earth, and God looked upon man after he was created, and was pleased with him. He was glad that man had the power to shape his own actions in conformity with the instructions that had been given him.

God walked and talked with man for many years, teaching him His laws, showing him how to keep his earthly body in strength and health, and teaching him to love and worship.

All other spiritual creatures that God has created, also communed with man and helped him, each after the manner of his own kind, and they often worshipped God together, in the pleasant places, in the evening of the day.

In the beginning of human life, Jehovah planned for man's spirit to return to Heaven, but explained to man that He had reserved to Himself all things which were neither good nor profitable for man to do. If man should exercise the wonderful powers which had been given him to do the forbidden things, then Jehovah would take away from him eternal life, and allow his spirit to die when his natural body died.

Some of the creeping spirits, which were the first of God's creatures, were dissatisfied with their lot, and jealous of man, because God did not give them the beauty and powers which they discerned in His later creations. During their conversations, they sowed seeds of trouble in the hearts of men.

By means of misrepresentations, denial of God's statements regarding the inevitable results of disobedience, and tempting them to desire to do and have things forbidden to them, they caused man to disobey God, and man brought upon himself immediate punishment. From that day to this, the spirits of men have been subject to death, just as certainly as they disobey God's commandments.

God, His angels, and spiritual creatures no longer walked and talked with man. The earth began to grow weeds and harmful plants, the animals turned against man, and it became necessary for man to labor diligently to provide food, and to protect himself from the world of nature about him.

In the beginning of human life, God planned that man should have a way of escape from any possible disobedience that he might by spiritual means show that he was ready and willing to abandon his disobedient life. God had placed within the mind of man the ability

to disobey. God's own perfect attributes made it imperative that He provide the means for man to retain, or regain eternal life. Otherwise Heaven would be a beautiful realm without subjects, and God would be withholding man's companionship from Himself, thwarting the very purpose for which man was created.

So man became a law-breaker, and trespassed Jehovah's laws, but for every trespass, man was provided a way of escape. Jehovah gave man an opportunity to be forgiven every time he desired to be forgiven.

The reign of lawlessness which the creeping spirits started, not only changed the relations of man to God, but it changed the relations of man with each other.

They had been co-operating in many ways, keeping Jehovah's laws for working and distributing the things which they produced. Now they distrusted one another, each trying to take advantage of his neighbor instead of loving him. These wrongs against one another Jehovah also forgave man, but one of the conditions was that man must also forgive those who wronged him.

Jehovah required the same treatment to be given by man to man, that God gave to man, just as far as that treatment could be applied to the trespasses between people.

Jehovah has provided forgiveness for every trespass of man, and He required men to forgive each other for all of their trespasses. God does not forgive man unconditionally and indiscriminately, just as a pastime, or as a pleasant journey in the cool of the evening, but for every trespass He prescribed the remedy.

Jehovah requires that men forgive each other their wrong doings, all of them, no matter what the trespass, how great or how small, and as many times as they trespass, be that few or many, but He does not require men to forgive unconditionally. He does not ask men to do for each other anything which He Himself will not do for man.

In order for man to receive forgiveness, he must desire it, and ask for it. Forgiveness is a change in relationship between the two individuals, involving a change in the mind and actions of the one asking forgiveness and acceptance of this new relationship by the one forgiving. He must forgive his brother as often as he is asked to do so, under proper conditions.

One who expects to be forgiven must be sorry for what he has done, and he should take steps to see that it does not happen again, if it

is an individual act. Or he must discontinue it if there is an established custom or habit, or a frequent repetition of the wrong-doing. No one is expected to forgive a person more freely than Jehovah would forgive him.

And then there is another condition which holds true for many of the trespasses between men. Anyone who desires to be forgiven should try to make reparation, try to right the wrong done in every case where possible.

It is not within the justice of Jehovah to require forgiveness without restitution, either when he forgives, or when one person forgives another.

Men cannot escape the requirements of forgiveness or of repentance for wrong doing by asserting that God created him as he is, and therefore God is the responsible party.

It is true that God created man in the beginning, and placed within him the power of choice, and then let him choose his own course of action.

But this does not tell the whole story. God placed man in an ideal environment, and worked with him until he had learned to live properly and in harmony with His laws.

Having the power of choice, man chose a course of action which estranged himself from God, and the conditions under which man finds himself today are of his own making. These conditions may be improved by obeying the laws which were originally broken, and which are today being disobeyed universally all over the world.

Man is free today, as he has always been, to choose any course of action he wishes. It is true that the evil results of sin have been inherited from generation to generation. It is doubtless true that in many cases this inherited condition makes it extremely difficult to choose the proper course.

But man can still choose the right, when he is given the opportunity. It has been so long now since man lived in his perfection, that practically all people are so constituted that they sin quite readily, much easier than they obey the laws of righteousness.

The mental and spiritual effects of this sinful living can be removed from man following his obedience. The material effects which follow sin can only be removed by man himself, by living so close to right, that

perfection is again reached through inheritance, the reverse process by which it was lost, when sin first started.

But the love of Jehovah has provided that where the individual will place himself in the right relationship with respect to sin and forgiveness, and will forgive his fellow man their wrong doing, he will forgive man for his. At the same time he provides for the imperfections of the natural man, and his sinful environment.

How often must I forgive others? As often as they ask to be forgiven, under conditions which show them to be repentant and willing to make reparations. How many times? Unlimited.

My Summary

Man was created the most perfect creature upon earth, but his body was subject to death from the beginning, as all other earthly creatures. All things on the earth were given to him to use.

A spirit was placed in man's body, to return to Heaven upon the death of the body, according to conditions.

By misrepresentation, the creepers caused man to disobey, and brought upon man the punishment that his spirit should die when his body died.

A plan of salvation through forgiveness was given man, whereby he might obtain eternal life for his spirit, through obedience.

A provision of this plan required men to forgive others, upon the same conditions he was accepting.

To be forgiven, one must be sorry for the wrong, desire to do the right thing, and ask for forgiveness.

He must change from wrong to right, and make all reparations possible, for the wrong done.

Man has lived so long in sin, that now it is extremely difficult to do right, as he inherits a strong sinful nature from his parents.

Jehovah can forgive the spiritual wrongs, but the effects of sin on the body of man cannot be removed that way. It must be changed by natural inheritance.

Both Jehovah and man forgive an unlimited number of times, if necessary.

Dependence on God

Sunday, September 18, 1932

Thursday, 8-12, Forgiveness

On earth in the morning, we attended church services at the Keystone Congregational Church, went home with Mrs. Fowler and ate dinner, and remained all afternoon, until early evening.

In Heaven, Papa and I visited two very interesting churches. In the forenoon we heard an address to the Scandinavian people in a unique and beautiful metal temple in the beautiful scenery of the *Radiant Hills*. In the evening, we visited a laboratory, deep in the *Zoological Gardens*, in the midst of very novel surroundings.

Our Daily Bread

by John Knox, the Reformed Priest

An address given at a Metal Temple in the *Radiant Hills*. About 6:00 to 7:00 a.m.

Life is wonderful. So are many other things. We look around us and are confronted by wonders on every hand. The longer we live the more wonderful these all become to us.

The precious stones, the crystal gems, the radiant materials, the paths of shining crystal beneath our feet, the majesty above, the hills and plains, the lakes and rivers are all wonderful, but life is more wonderful still.

In every direction the heavens are clothed in the beauty of living things, the grass beneath our feet, the flowers along the paths, the trees of the forest, so placed and blended together that they become one great wonder, and that wonder is that they live.

We behold the myriad species of fish, both large and small, the countless birds of many kinds and families, the beasts of the earth in all their varying forms and activities, and we are led to the thought that they would all be useless clods of material without life. But above

everything else in Heaven, the wonder that confronts us is the beings that God has created in their own form and likeness, and has given life and independent action. And the crowning wonder of these beings is man, and his greatest wonder is life.

Life was given to us by God. We are being kept alive every moment by God. If They should, for a single instant of time, remove from us Their sustaining power, we would cease to exist as men, but would become instantly the primary elements from which we have been formed.

So it is with all life, of every kind and degree. Not only is man sustained, but God keeps the life in all the plants and birds and beasts. Without God they would be nothing but spirits.

Life is wonderful. Hardly less so are many things necessary for the maintenance and enjoyment of that life with which we are possessed, and which is so marvelously prolonged for us.

If I were listing the things which make life so wonderful for you and for me, for all those in Heaven now, and for those yet to come—as countless as the gems upon the shore or the crystals in our paths—first would be placed the intangible attributes of Jehovah's first creation which have been exercised toward us, the most perfect creations of His majesty.

They are familiar to all of us here, but I will state them in their regular order of Love, Faith, Hope, Virtue, Charity, Humility, and Co-operation.

Love, the first of all, is so powerful and so wonderful, that men at times almost lose sight of Jehovah Himself, in the contemplation of His love. Men have, at times, been led to think that love was a god, because they could not bring themselves to acknowledge their own sin and worthlessness.

Love is not a god. Our Father is a great deal more than one of His own creations. Jehovah is the Creator of love, and love is not known anywhere throughout the universe except where some of the beings God has created have carried the Good News. Love is of Jehovah, but not Jehovah. Jehovah loves, but He also exercises many other attributes.

Faith is a close second to love and so closely related to it that they overlap and merge into one another so as to be hardly distinguishable at times. But where love may be considered the passion of the heart, faith is the passion of the mind. It is the decision of the mind after an examination of evidence. There may not be much evidence, it may be

either positive or negative. The heart may help in the decision, but after the decision is made, faith is born. It is a true creation of Jehovah and exercised by Him. Usually we have faith in those we love, and love those in whom we have faith.

Hope is just as wonderful an attribute as faith, but along a different line of expression. It is the forerunner of every subsequent good or perfect gift. It has wrapped up in it the salvation of every man who ever lived, or who is yet to be born. It points toward action. It points toward accomplishment. It points toward satisfaction. It is that great attribute of Jehovah which He has placed in the human mind that helps us to realize the end of accomplishment from the beginning of faith.

It is that mental realization of the objects of love, through the evidence of faith, without the necessity of waiting for its conclusion. It gives us present day enjoyment of all that lies in the future for us. It is Jehovah's wonderful stimulant for man. Without it we would indeed be a sorry race of beings.

Virtue is the first attribute of Jehovah created for the benefit of the groups, as well as the individual. It is the consciousness of self-government. It is the realization within one's heart that Jehovah's laws, given for the regulation of human relationships, have been observed in their purity. It is man's self praise for his manner of living. It is the reward of right living. It is the first step in the realization of eternal life. Herein lies the entire secret of righteousness. Through the virtue that Jehovah commands, man takes his first step in the march to eternal activities.

Charity is the second attribute of Jehovah, created for the benefit of the groups, or association of one with other beings. Charity helps those unable to help themselves along the line that He gives them the help. The same is true of men. We help others in their weaknesses with the strength that we possess in that respect. This could be in mental attainments as faith or hope, material wealth as the necessities of existence, or the exercise of the restraining powers of the natural laws of Jehovah under which we all receive rewards or punishments.

God and man alone have charity. God alone keeps it alive and in effective operation. Man follows Jehovah's lead in the exercise of the attribute of charity.

Humility is Jehovah's automatic regulator or governor of the emotions and aspirations. When a man's ambition has a tendency to lead

him into paths that might conflict with the same ambitions of others, or encroach upon others' equal rights or opportunities, humility comes into play to bring peace and concord.

The realization that I am no better than anyone or everyone else in the universe, helps me to use my privileges and opportunities in such a manner as to show Jehovah that I know He regards us all as brethren and equals. Jesus shows us how to exercise this grace, and the glorious results that follow.

Co-operation, or the pooling of interests, is one of the greatest creations of Jehovah. He brought it into being by placing at the disposal of man His powers, His wealth, His creation of the earth and all therein in the natural life, and of Heaven with all its glories in the spiritual life, with the wonderful sustaining power which makes eternal life possible. How much more should we be ready and anxious to co-operate with anybody and everybody with whom it is at all possible!

Without God's co-operation we would not live an instant, and eternal life would be at an end. His wonderful power and ability keeps us every moment of time.

Not only does God keep us alive and keep the universe in which we live intact, but He orders and arranges all those details of our life which are not under our own direction.

The wonderful thing about it all is that God does so much for us all the time for which we never ask, nor know about, or ever could realize. And still He continues His help and we sometimes come to the place where we just accept His blessings, and expect them to continue forever. We realize through it all that God does His part regardless of our attitudes in the matter.

There is a realm of activity though, in which God gives us His blessings, which we are forever led to consider in an entirely different light. That is the blessing which we co-operate with God in producing for ourselves.

Many times we lose sight of God's part in the co-operation and attempt to do all the work ourselves. Instead of saying, "Give us this day our daily bread," we attempt to provide it without His help. It is impossible to do, most certainly, yet many of us try it, and just to the extent that we forget God's co-operation, do our efforts come to naught.

We should never be anxious about those things because God will always do His part. If we seek to do God's will, co-operate with Him in all that we have to do, or that He has to do, then everything that should be will be provided for us, usually as a direct result of that co-operation. Often times though, these things must be supplied for us from outside sources, being the product of the co-operation of God with someone else.

So God's plan is for each of us to do our part, and the whole will be sufficient, and all will be provided for when the proper distribution has been made. But each one who holds back, robs all the rest of just that much that they might have had, as well as robbing himself. So let us do each day's work as it comes, and carry no burdens for the future.

But if some individual produces a great quantity of something, be it gold or silver or precious stones, clothing or food, or any other kind of wealth, and instead of making it available for all, hoards it all for himself, he has made of no consequence the blessing of God. He is robbing God of just that much wealth and holds it back from the other individuals who have been providing another form of wealth.

God has forbidden us to hoard this wealth, and bars from Heaven those who refuse to recognize the fact that God is in reality the producer of most of the wealth.

This form of error leads to many other wrongful practices, and will not work with the various true activities as it should. All truth fits other truths and their results are good, while error will fit only other error, formed from the same common causes or sources.

When we hoard wealth, which is an error, we amass more than our share, another error. We withhold another's share from him, another error, which leads to someone wanting our hoarded wealth and planning how to get it, another error. This often leads to a bargain whereby the wealth is loaned to someone who needs it, another error, and a debt is created, another error. The usual outcome of this arrangement is hardship and privation for the borrower, who should be helped, and ease and advantage to those who already have more than their share, another error.

Jesus taught us to forgive all men their debts, as Jehovah has forgiven us. We should never have helped create a debt in the first place, and then the trouble of collecting, or paying, or getting it back would

never happen. The entire chain of error is wrong, and we should pray for forgiveness of past errors and never hoard wealth again.

When men do not owe us anything there will be nothing to forgive. "Owe no man anything but to help him to live the life of righteousness that God desires."

"Lead us not into temptation." Hoarding wealth is one of the greatest sources of temptation the human race has ever known. When we correct that abuse, we remove the cause of the temptation.

"Deliver us from evil." When we co-operate with God in preventing this error of hoarding more than our just share of wealth, we have delivered ourselves and others from the evil of it. So it is with most of the evil of the human race. It starts in an error, and leads by easy and often unperceived stages to the ultimate end of hardship, hatred, envy, strife, quarreling, litigation, arrest and imprisonment, false testimony, godless lawyers, class legislation, misplaced trust, perjury, taking of oaths, forgetting God, condemnation of the innocent, execution, death. The ultimate end of sin is death.

Jesus taught us to pray, "Our Father Who art in Heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. Forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory forever. Amen."

As an answer to this prayer let us, "Be not anxious for the morrow, what we shall eat, or what we shall drink, or what we shall wear," but follow Jehovah's laws, and we shall receive all these things and many more.

Many of Jehovah's laws carry their own rewards and punishments with them. Let us avoid the error, and by obeying Jehovah's laws make available for our use, not the petty amounts we might hoard for ourselves, but the entire wealth of the universe of Jehovah.

My Summary

Jehovah provides man with all manner of wonderful blessings. Man cannot exist a moment without His help. Jehovah is the Creator of love. He is not love itself. He is infinitely more than one of His own creations.

Faith is the passion of the mind, a decision based upon evidence.

Hope is a forerunner of every good, and points toward accomplishment.

Virtue is the first attribute created for the benefit of the group.

Charity helps those unable to help themselves.

Humility is the automatic regulator of the emotions and aspirations.

Co-operation is the pooling of interests for the common good.

With God's aid we do all things and without it we can do nothing. If we do Jehovah's will, our daily needs will be supplied. If we hoard, we rob others and rob God also.

No debts should be made or wealth loaned for an advantage of any kind.

The Lord's Prayer condemns hoarding and debt making. Many of Jehovah's laws carry their own rewards or punishments.

The Word of God

by Peter, the Apostle to the Hebrews

An address given at a laboratory auditorium in the *Zoological Gardens*.

About 6:00 to 7:00 p.m.

The Heavens and all therein, the earth and all therein, are ruled and sustained, and their ultimate disposition decided by Jehovah. His laws are supreme. Moreover, His laws are perfect and continue forever unchanged.

Man alone of all His vast creation has any interest in what these rules or plans are, or how they operate. Man alone has freedom of action, and is for that reason the only creature to whom such a knowledge would be useful or needful. The entire inanimate creation passes through age after age of existence under His laws without a thought of protest or acquiescence.

When we come into the realm of animal life, we find them making selections and choosing between different lines of action without any knowledge of God's laws, except that gained from experience. When man exists on the plane of the animal, he, too, has only his experiences to draw upon for decisions. He learns that certain results follow certain causes, and in this way builds up for himself the natural laws, and when he learns them, he follows them. If he does not follow them, he knows that he must suffer the consequences.

Man alone has an eternal spirit and a dual mind, and for this reason should know the laws relating to the spirit and his eternal mind. He cannot learn these laws by experience, as the history of man on the earth has shown us. Man, by his own efforts, by study and experiment, and by the use of his natural mind in reasoning and calculating, can discover a great many of the natural laws. These are sufficient for him to live his natural life in conformity with them, but the spiritual laws he cannot discover that way.

God must help man in discovering spiritual laws. No man ever yet obtained eternal life entirely upon his own efforts, and the same is true of every other spiritual attribute, including the seven primary attributes

of Jehovah. After he has learned what the spiritual laws are, he may discover for himself many of the effects of their operation.

Jehovah has revealed His spiritual laws to man in an entirely different manner than He has revealed the purely natural or material laws. The revelation has been done by Immanuel from the earliest days of man's existence. At first He talked directly to people as He mingled with them, as He does now here in Heaven. Wherever He was needed, He would go, and whatever help or guidance was required, He gave them at the time, with His omnipotent power. He talked and explained things to them by word of mouth.

After sin entered, He talked to the heads of the families, and as the numbers increased, He talked almost entirely with His chosen priests or prophets, or with the rulers or judges of the people. Many times throughout this early period, He talked with people who were not leaders, in the commonly recognized manner, but who, nevertheless, were leaders in spiritual power and insight.

These sayings, commandments, or advice of Immanuel, were passed by word of mouth from the prophet to the people very largely by preaching, or addressing them in a gathering or assembly. In some places a special building would be built in which a large number could gather at one time, but usually the words were passed on to families and groups in their own place of abode, or gatherings in some convenient place.

In this manner, Immanuel conveyed to His people the laws and commandments of the Trinity. These were not always received in the right spirit, neither were they always understood as they should be, but He was ever ready to correct these errors and help establish the truth correctly. In time, the real fundamental laws became definitely fixed in men's minds and they had no excuse for disregarding them.

As many years passed, and the revealed Word was handed down from person to person, it was often changed, sometimes very greatly, and occasionally it became necessary for Immanuel to interfere in the national or group life of the earth, to correct abuses that had crept into their lives.

When man invented writing so he might record his speech in permanent form, a great deal of this revealed Word was written out, and would be read at the assemblies, or studied by the preachers, and would be the basis of their talks to aid people in right living.

The language of the people underwent changes from time to time, and the older revealed writing would be misrepresented in the reading, so they were often revised, and brought up to date. This work of writing and revising was not always done by competent men and many errors crept into the word. Throughout the ages, the individual copies of revealed Word were innumerable, and often conflicted with each other.

But time often accomplished what could not be done with scholarship, and after a few years most of these copies fell into disuse and were disregarded, and in time were destroyed.

Those copies, which stood the test of time, were retained and became the guide of much of the spiritual life of the world. But while they became the foundation of this spiritual life, they were not always a true statement of Immanuel's revealed Word, and many false beliefs were thereby incorporated into the lives of people, together with much that was not true.

The calamities of families, clans and nations often destroyed all the copies of this revealed Word. Those who had received the Word died, until in time nearly all would be lost and destroyed, and only the word of mouth was left as a method of transmitting it from generation to generation.

When Abraham was chosen to become the head of a nation, one of the principal things for which this nation was prepared by God was the recording and perpetuating of the revealed Word, so the entire human race might have a permanent and correct record of His Word.

The tribe was without a written language, but during their stay in Egypt some of their people learned to write the language of the Egyptians from the priests and scholars. They remained in Egypt for hundreds of years, and before they left had perfected a form of writing for their own language, borrowed partly from the Egyptian, and partly from several other forms of writing in use by people with whom they had dealings.

At the time of the exodus there were quite a number of the Children of Israel that had been taught much of the knowledge of the Egyptians by their teachers and scholars.

Moses was educated in the finest schools of Egypt and when about forty years of age, Immanuel took him away from Egypt and kept him for another forty years teaching him righteousness, laws, rules and regulations.

Much of this revealed Word was written out by Moses and was preserved by several successive priests of God in the territory east of the Red Sea. Moses also wrote an account of the creation and early history of man on the earth.

The facts which Immanuel revealed to His followers are correct, but some minds are not able to grasp their meaning because of the human imperfections and mistakes in recording which crept into the original. Later other errors were made in the translations into other languages, so that many modifications of Jehovah's laws are taught as being in full force and effect.

Jesus Christ went to earth to live that He might correct these erroneous impressions and stop the preachers from proclaiming their human interpretations as binding upon the people. He removed the great mass of artificial laws which had been observed for many years, and made way for the truth to become known.

He commended the truth that had been preserved, and taught and condemned very bitterly what was not right. Many times He referred to portions of these old writings and placed His seal of approval upon much of it.

All of those old writings which truly represented His word are as binding today as they ever were, except the portions which were given for the especial guidance of the Children of Abraham in their family, social and national life. But careful scholarship must be applied to its interpretation to learn the truth.

After Immanuel returned to Heaven, and did not appear to His disciples any more on earth, God sent the Holy Spirit especially for comforting and guiding men, and She helps all those who want to know God's will and obey it.

Many of the early obedient ones found it necessary or helpful to write down what they had seen, heard, or learned about the life, example and teachings of Jesus as a guide to the individuals or groups who were still searching for God's will and could not otherwise learn it.

Some of these had enough of a literary education to express themselves correctly, and with these, the Holy Spirit co-operated to the end that they might make as few errors as possible in their records. It was impossible to keep out all errors because no man is perfect, and whatever he does is subject to mistakes.

But where one writer would make an error, several others, writing about the same thing, would establish the truth, the evidence of several witnesses always being more reliable than a single individual.

A few of the best of these later writings have been preserved, and have in late years been gathered into one book or binding for convenience in reading. This makes up what has been called the New Covenant of the Lord.

This portion which survived contains a very small amount of error, and that not of a nature to be misleading, except as unscrupulous spirits use these imperfections to lead the people astray.

We are all familiar with this portion of the writing, as we have learned to study and love it in its earthly form, while here we have it in its perfect form. Our libraries contain copies of all the revelations which the Trinity has made to man, and many of the best of the writings of men on earth who were aided by the Holy Spirit in their work.

Every one of the seven races which God created on earth has been given a copy of His laws engraved upon plates of spiritite. Besides these original seven, other plates of law have been given from time to time, to enable some chosen leader or spirit to study and interpret into the language then spoken on earth such portions of the law that they might then need.

These books or plates have never been destroyed. People have at different times attempted to destroy them. They have been rejected, condemned, cast away as worthless, captured by ungodly men, and passed through many hands, but God has never allowed them to be destroyed. Angels have brought them back to Heaven, and they are in our libraries, and are the subjects of study by many of our classes in natural law.

The Word given to Moses was engraved upon radiant metal, and always glowed with an exceptionally strong light which not only filled the ark in which they were stored, but the entire tabernacle, and shone through the walls and into the space beyond.

All of Jehovah's laws, both revealed and unrevealed, are binding on man, and he must be guided thereby, whether he knows them or not. On earth water always seeks its level when opportunity presents itself, will sustain the life of fish, but man will drown in it. The laws are fixed and man drowns, whether he knows that law or not. If he had only known, he might have saved his life.

God has repeatedly revealed to man what to do to inherit eternal life, and man is bound by it, even though others have failed to properly transmit the law to him. God is not responsible for the failures of man.

The revealed Word of Jehovah that was in written form at the time Jesus taught on earth, and also the Word given with the help of the Holy Spirit to the early disciples, is all binding in its correct revealed form and interpretation. Those portions which were not preserved on earth are binding as well.

But there has been a sufficient amount of the revealed Word preserved down to the present day to enable man to know all that he needs to regarding the origin and nature of man, the attributes of Jehovah, the seven principal spiritual laws, and how he must conduct himself in this earthly life to inherit eternal life and live here in Heaven.

It is binding, but the opinions, decisions and precepts which men have built around it are not binding as the revealed Word. These artificial laws are binding only upon those who have associated themselves together and adopted them as their rules, and agree to abide by them. They are answerable for their violation to those who made them, the same as they are liable to Jehovah for the laws He has made.

Jehovah does not save or condemn anyone for the observance or non-observance of these human laws, except just in so far as they observe or disobey the actual law. The existence of these human laws does not affect Jehovah's laws in any way at all. Man cannot legislate for Jehovah.

So man today has on earth but a single guide for his relations with the Trinity, and that is the remnant of the revealed Word, now bound together, usually into one book, and commonly called the Bible, or the Old Testament and the New Testament.

The Old Testament contains a great many of the original rules and regulations which were in force and effect in various places, until Jesus gave them the corrected interpretation.

His interpretation as recorded in the New Testament immediately replaced all former laws and practices with which they conflicted, the interpretation of Jesus taking the place of the older imperfectly transmitted copies then existing.

This Bible is now being preached on earth in its purity in many places, and the errors of human laws are being disclosed. It is the hope of man on earth today.

My Summary

The laws of Jehovah rule the universe, but only man on the earth is concerned about them. Most natural laws are learned by experience and experimentation, and man governs himself accordingly.

Man alone has a dual mind. He cannot learn the laws of the spirit as he does the physical laws. He must have God's help. Immanuel has revealed them in all ages very definitely.

Passing from man to man, it was changed and modified as time passed. Later it was written and many modifications found their way into it. Much error was therefore preserved and taught as Jehovah's Word.

Moses made another attempt to make a permanent record, but much error crept into this also. Jesus corrected these errors, showed the true spirit and interpretation, and added many explanations and definite rules.

The Holy Spirit co-operated in producing writings after Christ's resurrection, and in the main they are reasonably correct, sufficient to show the truth.

All seven races were given engraved copies of the fundamental laws of Jehovah. These were brought back to Heaven, when their destruction was imminent, and are preserved here.

The laws of Jehovah are binding on all men whether they know them or not, whether they get the correct interpretation from the writings or not.

Man's interpretation of that law is not binding, unless correct. The present New Testament, presenting Immanuel's interpretation of the will of Jehovah, is sufficiently correct to insure eternal life by its observance.

Group Ownership

Monday, September 19, 1932

Friday, 8-13, Forgiveness

On earth, in the forenoon, I made the usual trip checking up on the delivery of reports and records, and in the afternoon I worked on the books at North Ballard until four o'clock, and then returned home.

In Heaven, Papa and I attended two services in a large school for adults in *Paradise*, located in a wide rolling prairie country. It was close to where Mr. and Mrs. Burns lived, so we went there for refreshments at noon, and they returned with us in the afternoon.

Human Governments

by Enoch, the Faithful

An address delivered at a school in *Paradise*. About 9:30 to 10:30 a.m.

Everything in the earth and the Heavens was made by God. When we think or speak of God in this general way, there is always present in our minds the full or complete God, the Godhead, Trinity, in Whom reposes all authority.

This three in one God consists of the Father, the Mother, and the Son, the first complete family. This family remains the same yesterday, today and forever. The Father is still the Chief of the Family, the Lawmaker, and the Executioner of those laws; the Mother is still the Mother, caring for Her husband and all His interests, and helping Him in all His many problems, a true helpmate and councilor. She cares for Their Son, and all other created beings. The Son in turn has His responsibilities, having had given into His hands by the Father the work of carrying out the Father's will regarding man.

The Trinity of God gives us an example of the perfect government, the pattern of what we, as creatures of Theirs, are to follow in our government.

The human father is the head of the family, ruling that family as the Father does His Family. The human mother cares for and rules her children, with rules and regulations patterned after, but not conflicting with, the laws of the head. The children, in turn, take up their responsibilities and form their rules and regulations not conflicting with, but conforming to, every law of the chief or head, the perfect pattern of which is Jesus and His Church.

This pattern of government is the perfect pattern, the government shown us by the Godhead, the one that gives authority to whom it is due, that distributes the rights and privileges justly and naturally, to every individual, from the chief of the family to the youngest child.

The Trinity or Godhead formed man of earthly elements and made for him an earthly body in which are no substances excepting those used in the formation of the world on which he was placed.

They formed first seven heads or males, of the same image as the Father and Son of the Trinity, seven races or the beginnings of seven races. They then formed seven females, one for each of the males, after the image of the Mother, and with the power and rights in each of the seven families that the Mother exercised in the Trinity. The children, that were in turn created by these seven families, were each subject to, and ruled by their own father and mother, who in turn were responsible to the Trinity for them.

These seven heads of families were placed under the direct government of the Son of God, and He ruled them by council and agreement, not by arbitrary judgment. These were the eternal natural laws of the Godhead, which could not be changed or set aside, as a great constitution to guide their judgments.

The seven families or races of people were not all created at the same time, but at different periods of time. No two were created at once, but many ages apart, and in different parts of the world, as it was prepared for them as the ages passed.

Immanuel called the family heads into council, and there they formed the rules and regulations under which they would conduct themselves and their families, where they would live, and the kind of activities each would take up, as their portion of the general plan of operation.

On the seventh day, Immanuel met with them and they talked and communed together, and worshipped the Trinity, their Mother and their

Father. Each seventh day they met, the wives and children coming to the council, joining in the deliberation, but each in his own place of creation, the head of the family being the representative of that family, and the spokesman of their ideas and recommendations.

When the history of human life was young, and people lived according to God's laws, they lived for many generations, until the head of that family became the chief of a large clan or tribe.

This chief was the representative of his entire clan, and carried into the council with Immanuel, the problems of his people, and there they were disposed of. Not only in material things, but in spiritual as well, he became the spokesman, taking their petitions to Immanuel and leading them in their worship.

One problem was the entrance of sin, or disobedience, or the breaking away of man from the observance of the natural laws of the Trinity which had been given to him for his help and guidance. The other was the death of the original family heads, and the necessity of choosing others to represent them in the councils with Immanuel, and to lead in worship.

When sin entered the situation, difficulties multiplied rapidly. Innumerable situations arose which had never had to be considered at all in the earlier and obedient existence, making necessary new superficial laws to meet these conditions.

People would not carry their proper load of responsibility in work, or care, or love, or life. They broke all seven of the original created attributes of God. They ceased to love each other, to have faith in, help, or work with each other. Each began to esteem himself above his neighbor, and soon violence and gross immorality became common among them.

The wholesale violation of these laws lowered production to the point of necessity, removing many of their luxuries and pleasures, and making more desirable those that were available. Refusal to co-operate left many without the necessities of even natural body life. The problem of securing these primary needs took first place in the life of everyone, and changed the entire complexion of the human race.

As necessity faced them, they broke away more and more from the guiding hand of the chief, and each man's hand was raised against his neighbor. When a chief would die, or become incapacitated, force and selfishness entered into the problem of choosing his successor. Many

smaller groups would choose another chief according to their liking and violence and death began to find its way into the situation.

When the tribe no longer had a chief who would or could go to the council with Immanuel, it became necessary for Immanuel to choose one of their number with whom He might commune, give instructions to the group, and in turn learn of their needs and desires, Immanuel became a Mediator between Himself and them.

These early leaders were known by several different titles according to tribe, their idea of their duties, and their own acts. They were known at different times as chief, father, elder, leader, captain, prince, king, prophet, mediator, priest, governor, lord, judge, and many others.

Sometimes there were several in the same locality or tribe, and sometimes only one. Through him Immanuel ruled His people on earth.

Sometimes the leader chosen by the people could be entrusted with this work, and sometimes the Lord's chosen representative would be accepted by the tribe, but often there were of necessity two leaders of the people, one chosen by Immanuel and one chosen by the people.

At different times these two leaders performed different portions or parts of their governments, until a sort of precedent or mutual understanding was established by man, and a portion called spiritual or religious, was assigned to one, which we will designate as priest. The other portion, or temporal matters, were delegated to one called a king.

In time this dual authority became firmly fixed, just as sin and lawlessness became fixed, but at no time did the Trinity or even Immanuel recognize the two offices as separate, nor did They ever recognize the distinction man had made between the spiritual and the temporal.

There can be no separation of the two, except for details of administration and clerical work, and for purposes of efficiency in the execution of all activities. Man would not accept the rule of the priest chosen by God at all times, so God in His wisdom simply made the king His chosen vessel for the execution of that portion of the law which man had seen fit to take away from the priest or spiritual ruler.

The world still demands this separation, and as long as they do it will be necessary for faithful, obedient, children of God to take just as prominent a part as possible in the temporal affairs, as well as the spiritual. They must help carry into effect the will of God, until the time comes again when all the kingdoms of the earth shall return to their

Creator, and acknowledge His ways as being better than the ways of His creatures.

Earthly governments should be kept as nearly representative as the difficulties of operation under this ungodly plan will permit. All sin and misrule carries its punishment, and nations pass through wars and pestilence and crime waves, and periods of rebellion of the masses of the people against their government, just in proportion to their misrule.

The hope of earth is that the spiritual representatives of God will be able eventually to bring the people to their senses, purify the governments and return God's laws to their rightful place. When this time comes, joy and happiness will again be the lot of every man and woman on earth, and Immanuel will return again to counsel with His people, and to prepare for the consummation of this age of creation.

My Summary

The Trinity, God, consists of a Father, a Mother, and a Son, each with Their own responsibilities and activities. It is the pattern of the family, of the government, and of the Church.

Seven families or races were created and placed under the government of the Son, Immanuel. The men were created in the Father's image, the women in the Mother's image.

Each seventh day Immanuel met the chiefs in council on matters of mutual interest. Growth, change, sin, and other conditions made necessary new laws to meet them.

Immanuel became only a Mediator and man chose rulers through whom He operated. Sometimes there were two in authority, one chosen by the people, and one by Immanuel.

Division of responsibility in spiritual and temporal matters is not natural, and man gradually has taken over the entire situation, and this works a hardship on the faithful.

The maladjustment produces suffering, war, pestilence, and crime in the world, and will continue until the people learn to follow the commandments as they should.

God's Creation

by James, the Brother

An address delivered at a school in *Paradise*. About 1:00 to 2:00 p.m.

This is a beautiful day you have selected for your meeting and for me to come here and talk to you. It is to Jehovah that we owe our thanks for this glorious light that illumines every face here, every part of this room, the surrounding grounds, and a vast expanse of Heaven on every side of us.

This is a delightful season of the year, a period when we lay aside every care that might engage our attention, and turn our thoughts outward to our Creator, and our relations with Him. The Great Day of Atonement is followed by this week of searching our own minds, to learn how better to make life happy and joyous for everyone. And as we approach the end of this week of worship and feasting, let us not take every blessing and joy for granted, but remember that Jehovah is the Author of all our delightful times. Let us praise Him.

This is a wonderful and resourceful country in which we have called our brethren together for counsel and instruction. Great rolling fields lie in every direction. Crops are gathered which yield sixty, eighty, and a hundred fold, and ripen a new crop for you six times a year. You have reason to rejoice each happy Jubilee day.

The River of Life waters every portion without waste of a single spot. To Jehovah we give the praise for these immense crops, the products of His gracious goodness and love. He alone is responsible for our success, and to Him belongs the handiwork of His power. He it is Who has given us this light of day which has ripened all the grain and fruit.

This is a great institution you have here where all may gather each day for worship praise and communion. Jesus can meet you face to face, as need or opportunity presents itself, and you may gather at any time to hear and discuss those things which are near and dear to every heart. Here you gather for your instruction in righteousness, in co-operation, in love and brotherliness, and here you celebrate your feast and hallelujah

meetings. We praise Jehovah for it, for His Son Jesus Who made this all possible through His sacrifice for us, for it is all Jehovah's and we are Christ's, and Christ is Jehovah's. He is all in all to us.

This beautiful day is not mine. It is not yours. It does not belong to Jesus or to the Church. It was created by Jehovah, and belongs to Him, and I praise His holy name that He has given us permission to use it.

This delightful season of the year is not mine, it is not yours. It does not belong to Jesus, or to the Church, or to any other creature. It was created by Jehovah and is administered by Him. I thank Him that He has given us days, weeks, sabbaths, and jubilees. I thank Him for the purposes to which He had directed the use of the time He has created.

With a glad heart I am willing to use His time as He directs, in return for all His wonderful blessings.

Six days of each week He has given for our own affairs and one day He directs our activities. He is extremely generous with us. If He should choose six days for Himself and only one for us, that would be far more than we are worthy of using. But instead He glorifies every day, even our own days, with joys and blessings above what we are able to receive.

This wonderful country in which we live is not mine, it is not yours. It does not belong to Jesus, or to the church. It was created by Jehovah, and belongs to Him. It all belongs to Him.

Not only does the New Jerusalem and the River of Life belong to Him, but all seven Heavens and everything in them. From the lowest station of entry in *Beulah Land*, to the highest pinnacle of the City of God, in the *Great White Throne*, it all belongs to Him.

Not only the cattle upon a thousand hills, but every animal upon those hills and all the hills themselves belong to Him. The country is beautiful with plants and trees and flowers. The lakes and rivers are alive with fish, the hills and plains are the feeding grounds of countless animals, and it all belongs to our Creator.

The gold and silver and crystal gems and radiant marble, together with all the wealth of the land in countless amount, belongs to Jehovah our Father.

Not only does He own all this heavenly wealth, He likewise owns every sun, moon, planet, and star in the entire universe. He guides and directs the use of it all and makes it available for us as rapidly as we learn how to use it.

But we praise His matchless name today that in His love and mercy He has given it all to us to use, according to the operation of the unchangeable natural laws of the universe in which we live.

He has impressed upon us three things, which we all know and recognize as fundamental to our very existence. First, that we love Jehovah with all our ability. Second, that we live a righteous life, morally, and, third, that we love others as we would have them love us.

Not the least by any means, among the many ways we exercise our love for others, is in the way we treat the great natural resources Jehovah has given for all of us to use and enjoy. He wants us to have it and enjoy it; He placed it here for us.

But, our consideration for others comes into play, when we recognize that everyone else has the same rights to these things that we have, and we should not take possession of them to the exclusion of others.

True, we use them for ourselves, we use a definite area of land and sky, possibly a portion of a lake or river or highway, and many other blessings, but only by the consent of the others, and in obedience to the regulations we have all decided upon. We use them as long as we care to keep them, and abide by the regulations for their use. When we no longer care for them, they are immediately made available for someone else. And the amount of the increase we turn over to the general warehouse is evidence of the fact that we love our neighbors.

The plan for the use of these resources, and the distribution of the products of the entire Heaven is so satisfactory to all, that no one has need of anything but what there is an abundance on hand, and the desired supply is available immediately.

By thus relying upon these central agencies for all our needs, we do not ever need individually to lay up any considerable store. By all of us doing our own share of the work of production, all have enough and to spare all the time. And no one needs to fear for his supplies, nor does anyone need to say that anything he is using is his own exclusive property.

We have all learned the greatest secret that Heaven knows, the secret of Jehovah's love, the secret of our love, the secret of the sacrifice of Jesus our Lord and our Helper, and that is the secret of the other brother. The more we give to others, the more we receive ourselves. The longer we continue the practice, the greater the aggregate amount

of wealth available becomes, until at the present time, Heaven is so stocked with beautiful things and necessary blessings, that we all may have practically anything we wish just for the asking. Lord, help us to love each other.

Our earthly brethren did not follow the original laws Jehovah gave them regarding the joint ownership of the natural resources, and when Jesus went it had been abandoned for many years. Most resources of value were held by individuals.

We helped to restore Jehovah's laws again, after Jesus had helped us to establish His church on earth, but the common ownership could not be extended to land, as the church brethren owned so small an amount that it was of no benefit to us. We held our other property in common, but the law of Jehovah could not be followed to its rightful benefits because of the scattered and ever moving condition of the church.

By the time the church was able to have property, and really obey God's law, it had again been lost sight of, and has never been obeyed since, except in a few isolated cases. These colonies have never been large enough to fully supply the members' needs, and they have all perished.

The day will again return, when all people on earth will hold the blessings which Jehovah has given them for the common good, and no man will rob his neighbor of that which Jehovah intended him to receive a share. May the day come quickly when Jehovah's law is again given its rightful place, and His blessings are again made available for all the people. This will hasten the day when the kingdoms of the earth will become the Kingdom of our Lord and Savior, Jesus Christ.

My Summary

We are thankful for a beautiful day, a delightful Atonement Season, a resourceful country, the water of life, immense crops, great educational institutions, and other blessings. Jehovah has given us six days and reserved the seventh for Himself.

All things belong to Him, earth, gold and silver, cattle and animals. He has given it to man to use, subject to natural laws.

He gave man three laws: love Jehovah, live morally, and love your neighbor.

All men have equal rights in all natural resources, and turn in a share for the common fund. This fund provides abundantly for all Heaven's needs. Common ownership on earth fails because of human laws.

Heirs of God

Tuesday, September 20, 1932

Saturday, 8-14, Forgiveness

On earth I spent the forenoon at the office, Room 707, County-City Building, working on reports, and in the afternoon I was at home.

In Heaven, Papa and I attended two lectures in the forenoon that were part of the services being held among a group of Oriental people, who had located in a very picturesque place in the *Radiant Hills*. The temple was of the pagoda style, of immense size, and located on top of a high mountain, commanding a wonderful view in nearly every direction. It reminded one somewhat of an observatory.

Riches and Poverty *by David, the King*

An address delivered at a Temple in the *Radiant Hills*. About 6:00 to 7:00 a.m.

In the springtime the farmer prepares the soil for the crop which he expects to grow thereon. He plants the wheat and in due season the harvest comes. But while the good farmer is busy with other matters, an enemy comes to his field and plants weeds and tares. The ground, which had been prepared so carefully for a valuable yield, brings forth a small harvest of grain, but a large amount of weeds.

The fisherman prepares his net with care, and sets it where the school of fish will run, expecting to lift it in the morning and have a boat load of fish to sell in the market. But during the night an enemy comes with a sharp knife, and rends the net. Most of the fish escaped, and the catch was very small.

Our God prepared the earth for a habitation for man, making seas and lakes with fish, mountains with gold and valuable metals, great forests and broad fertile plains, and valleys traversed by mighty rivers. He prepared this earth that all people might live, and develop to the

highest, those blessings, powers, and opportunities with which He had endowed them.

God placed man upon this wonderful sphere, and instructed him to rule it, to appropriate to his use these great natural resources, to name and use the animals, to cultivate the land and grow fruit, and vines, and herbs. So men and women began to appropriate to their needs the wonderful blessings God had given them to use.

All was going well, and there was promise of a bountiful harvest of blessings when an enemy appeared upon the scene, and ruined the wonderful field God had prepared. The harvest was ruined, and man has never again had such an opportunity.

This enemy that has ruined mankind, destroyed the bountiful harvest, and disappointed God for many, many years, even unto the present time, is the rich man. He has ruined the field by withholding from others the natural resources and wealth of the earth.

These natural blessings are God's gifts to man, to be used in common by them for their own good, to help all develop into the full stature of manhood and strength. People cannot fully develop, or grow into normal conditions as intended by God, when deprived of the very means He has supplied for that purpose any better than the farmer can raise good wheat in a field of tares, or a fisherman make a haul with a damaged net.

By means of the subterfuge of private ownership, the rich have obtained possession and ownership of all available valuable land. He owns the farm land, the grazing land, the city and the village, the hills covered with timber, and the mountains that contain the rich minerals.

The poor man cannot find a piece of land where he can build his cabin, and grow his food, or pasture his cattle. The rich have taken it all, and will not even let the poor use it. The rich are not content to just have possession of the blessings God gave to all the people, but they compel their neighbors to work for them and pay a price just to use it.

The poor man, who has no gold with which to pay for the use of these God-given blessings, must work for the rich man to earn the gold, and compete with each other in wages, and often he cannot even get the work to do.

By laws made to help the rich hold their blessings, they have stolen from the people. They can compel the people to get off the land they own, and as they own all the land of any particular value, the poor man

must be content to obey whatever laws and regulations are imposed upon him, or else lie down and die in the highway.

These laws permit the charging of rent, the collection of profits and increase, and the charging of interest on borrowed wealth, all of which God has forbidden, and which He has tried to suppress since man first invented them, to enslave his fellow man.

Riches and poverty are the curse of the earth. It is impossible for the rich to love God, while breaking His laws and making slaves of his fellow man. The rich have built great barriers about themselves which they cannot surmount and which effectively bar them from God and Heaven.

The poor people, slaving for the rich, cannot develop normally while deprived of their liberties, and the means of livelihood. They cannot serve God in the fullest while hungry, naked, and sleeping in hovels, while the rich neighbor lives in palaces, and rolls in luxury and fine clothes. The poor have learned to hate the rich, and they cannot worship God as they should while hating their neighbor.

There is no escape from the bondage of the rich. When a few poor people combine their small wealth and power, and secure a piece of land to live on, and try to make a living, the rich loan their stolen money to the nation, and then collect the interest from the poor. There is no escape, for the rich have control of the armies of the country, and all the courts of law are under their power.

By the same principle of law and procedure that the rich are following, the poor should refuse to serve in the armies of the rich. They should refuse to patronize the rich man's courts, should refuse to pay the rich man rent or profit or interest, should refuse to borrow his stolen wealth, and should band themselves together to make their living independently of the rich.

They should then refuse to work for the rich or sell them their products, until such time as they abandoned their positions of master, thief, and robber. Let the rich go hungry for a while, and let them do their own work, fight their own battles, pay their own interest, and take the hard knocks they have been giving the poor. Let their condition be brought down to the level of those they formerly held as slaves. Then, and only then, can all people develop equally. God has given His warnings to the rich, and has given commandments to them to abandon their robberies, all through the ages, but the rich will not heed His voice.

He has revealed His will through His prophets, and their inspired words, but it has been of no effect upon the rich.

The final protest was given when Immanuel Himself went to earth personally and condemned them and their system of hoarding wealth, charging profit and interest, and enslaving the poor. He championed the cause of the poor, while showing the way of his release.

He drove the money-changes and profit-making merchants out of the temple, and denounced them and their system of robbery. He laid bare the iniquity of the law and the courts, and condemned the lawyers who build and help maintain their evil practices.

Jesus gave to the world the true facts regarding the fate in store for the rich when He told them the parable where the rich man was in torment, forever barred from entrance into Heaven. But the rich of earth would rather have earthly riches than eternal blessings.

Jesus told them that it was easier for a rope to pass through the eye of a needle, than for a rich man to enter Heaven. It was impossible for man, but with God it could be possible.

That possibility was conditioned upon his repentance of the sin of riches and robbery, and the restoration of the stolen wealth, or its distribution to the poor, in such a way that the rich would no longer have his riches.

It is impossible for a rich man, in full possession of his stolen wealth, and not repentant of his evil doings, to ever enter Heaven.

Jesus showed the rich ruler how he might obtain eternal life, by telling him to sell his possessions and distribute the proceeds to the poor, many of whom had helped to earn the wealth which he had stolen from them.

The entire system was condemned when man was instructed to take no thought about providing for the future, by storing wealth of food, drink, or raiment. Sufficient unto the day are the problems of that day.

The man who enlarged his storehouse, and hoarded more than he ever had before, and more than he needed, thus depriving others of their wealth, was condemned, and his life was required as a penalty.

Man was taught to forgive every man his debt before asking God for forgiveness of his own debts to God, and this was condemning the system which allows debts to be made. Owe no man anything, but to glorify your Father who is in Heaven.

Men love riches, honor and praise the people who possess great wealth, and in many ways help to perpetuate the very system that robs and enslaves them.

Riches rob the rich of their eternal life, and poverty robs the poor of their opportunities for full abundant living and development.

Jehovah loves the righteous, but the unrighteous are an abomination in His sight.

My Summary

God placed the wealth of the world at the disposal of man so he could use it for his comfort and living.

The rich have taken possession of the land and natural resources, and the common people are left without means to provide for their needs.

It is impossible for men to develop into the beings they should be, while being robbed and worked to the limit.

The rich make the laws. They make gold the measure of value, then gather the gold, and store it in huge vaults where no one can use it.

There is no escape from the bondage of the rich. Not content with ordinary robbery, they have placed huge debts upon the country that will take generations to settle, and require the poor people to pay the interest.

Jesus has condemned the rich, and tells them they cannot enter Heaven. They must first restore what they have stolen, or give it away to the poor.

All debts, profits, interest, rent and private ownership of natural resources is condemned.

The Tithe of God

by Stephen, the Martyr

An address delivered at a Temple in the *Radiant Hills*. About 9:30 to 10:30 a.m.

Man is the greatest masterpiece of the greatest Workman that ever wrought. He is the most perfect creation of the Creator. God made man in Their own image, and endowed him with all the marvelous powers and beauties of Their other creatures, but above all else They gave to man a mind that could function along the same general lines as the mind of his Creator. To no other of Their creatures did they give this mind.

In many ways the mind of man differs from the minds of other creatures, both physically and spiritually. Man alone has a dual mind. It was originally wholly spiritual. It became dual, or both physical and spiritual while on the earth, and after the earth-life again became purely spiritual.

Angels and other heavenly creatures have a spiritual mind, but not a physical mind; earthly creatures have a physical mind, but not a spiritual mind.

Man is also capable of a reasoning power which is not possessed by any of the earthly creatures, and by only four of the seven heavenly ones, and the powers of man are far superior to any of the other three. There are many other differences besides these.

Man alone, of all Jehovah's creatures, possesses creative power, and Jehovah has found it necessary at various times to restrain man from making too free a use of this power. When unrestrained, man soon harmed himself and made a general failure of the life and purposes which had been outlined for him.

Jehovah made laws to govern man's action, and placed certain necessary bounds or restraints to his liberty, not only to benefit himself, which came first, but also to benefit other people. Above everything else, these were an aid or help to Jehovah in carrying out the purposes for which man was created.

One of the laws He made for the exercise of restraint, as well as many other reasons, was to restrict man's use of the other creations of

God. Whether it was material wealth or natural resources of the earth as gold, silver, or precious stones, or the products of the forest, field, range, and mine, or the creatures of his own mind as painting, sculpture, art, or of any other creature, God placed a gentle restraining hand upon him. In this way God brought man to his high state of accomplishment and of creations.

He exercised this restraint in a number of ways, by making valuable things difficult to find or in limited quantities, by causing weeds to grow in cultivated lands, by making mental attainments a matter of study instead of a free gift, and many other things limiting the final achievement.

One of these laws we could call the law of the tithe. God made the earth in six periods of time and rested on the seventh. We do not know why They did it that way, nor how They did it; neither do we know why seven was selected as the number which governed, not only creation, but innumerable other things in God's relationships with man.

But this use of the number seven has been made with reference to man's activities, among many other uses. Man must work for six days and rest for one day, work for six years and rest one year, and the fiftieth year, or the one following seven times seven shall be a jubilee to all people.

And Jehovah has required all the sabbaths and jubilees of all people to be kept, and according to the judgments of His laws they are required and executed, whether willingly or otherwise.

Man does not have the perfect judgment of Jehovah, and unrestrained would soon destroy himself, and with it the great purposes for which he was created so Jehovah has required of man one-seventh of his time, and as much more as he chooses to give freely. This, Jehovah required as an expression or thank-offering from man.

In like manner, Jehovah requires a portion of man's creations which have come from the use of the powers and resources which God has placed at man's disposal. If a great amount, or a small amount, He requires of all the same proportionate amount.

It is in reality a great partnership of creation, wherein God furnishes the power and the raw materials, and man directs that power to create from the raw material a thing of beauty, of pleasure, or of necessity. God requires as man's part in the transaction, a definite portion, which all may know and easily remember, to be given to Him for His very own.

This portion is one seventh. One tenth shall be given outright to God. It is His very own and we cannot use it nor have it, for it is His to dispose of as He has planned. The remainder of the seventh we are allowed to give at our pleasure, as gifts or in any way that we decide, remembering always that it is in reality God's portion and not our own. And over and above this necessary seventh, we may give to God any amount we desire. But the seventh is God's.

The question is sometimes asked, "Why does Jehovah required one-seventh of our creations to be returned to Him, when He already has so much?" In looking at this question we must take into consideration several things. Jehovah created us and all the creation about us from which we produce the very things He requires at our hands. They are surely His if He wants them. We could not exist for a single moment of time if Jehovah did not sustain the entire created universe, through the activities of His created beings, of which man is but one among many.

Not only that, but God so blesses our efforts that we produce enough and to spare, so that in reality He is producing, and not us. We are merely acting as the agent through whom He acts, and we keep six parts as our hire. And, He is not an overbearing taskmaster, either. He allows us perfect liberty.

This seventh He requires at our hands, furthermore, is in reality not for Himself, but for ourselves, being merely turned over to Him to be administered according to His will. And as a further mark of His love and consideration, He does not take any of this seventh after we give it to Him. He leaves it all with our own representatives for them to use for our own needs, according to our own wishes as expressed by the entire group.

None of us fully understands Jehovah's laws and none of us fully or completely obey or comply with these laws. We are not perfect. No, not a single one. Father, Mother, and Brother alone are perfect. Someone must help us to learn, someone must keep us in right relations to Jehovah, and someone must lead all of our different activities. While they are doing this they cannot also be doing the work of producing food, clothing, or the numerous things necessary to a full and happy existence. They are really our servants and Jehovah requires us to pay them. So you see that in Jehovah's plan, His tithe of one-seventh takes the place of what we commonly called taxes on earth.

But when we have given to Jehovah His seventh, we have discharged our obligations in regard to those things which of old time we were taxed to support. This method of collection relieves us of all possibilities of unjust obligations, makes the payments uniform for everyone, and limits the overhead activities to that which the seventh will adequately support.

Not only does Jehovah require this to be paid by us, but also He requires of those who receive it, that it covers our every need outside of our own home and estate. When we stop to consider the wonderful things that are being done at the present time with this portion that God receives, we are truly amazed and highly elated.

It provides for our churches, officers, teachers, music and maintenance of the grounds. It provides for our schools, laboratories, universities, museums, collections, and reserves, the teachers and investigators, tools and apparatus, and all the labor involved in making this information available.

It provides dissemination of information, through the maintenance of the means of communication. Through the use of spiritower we have the use of the observation panels, whenever needed or desired for private or group use. For all those trained in its use, we have the spirits for individual communication. And for those things which should be preserved we have the bulletin and the many libraries.

It provides for the distribution of all that we produce, so we can have available to everyone, in every part of Heaven, all those things which we may desire, not only of necessity but also of pleasure.

It provides for all those who cannot, or do not produce those things which we produce. When people first arrive in Heaven, sometimes many years pass before they learn their place, their rights, duties and privileges of citizenship in this glorious kingdom. Many who have been with us here for many ages are more valuable to us as advisors or guides, than as producers, and are released from work of that nature.

It provides for all the innumerable activities which surround us on every side, the number of which we cannot either name or count.

And in it all, and through it all, we see Jehovah and His love. Mother is with us constantly to smooth all rough places, and to interpret and explain, to any and all, the operation and extent of the laws and wishes of the Father of us all. And our Brother is with us as our Ruler, our Helper, our Aid in trouble, to take before the Father our many

mistakes and shortcomings, obtain forgiveness for us, and give back to us strength and assurance of progress.

And also, ever since the creation of Heaven, the good work goes on. Nothing is ever lost or destroyed. It is all saved and is accumulating a vast store of wealth, which you can all see now makes possible homes of radiant marble, grounds of wondrous beauty, jewels, gold, silver, and every desirable thing in great profusion, churches, schools, parks, playgrounds, lakes, rivers, hills and forest regions. And, every day this wealth of God increases, as the work of man's creation adds to its tremendous store.

We have learned to love God and our neighbor.

My Summary

Man is supreme in creation because of a superior mind. It is dual: spiritual and physical. Angels have spiritual power, and animals have physical power. Workers and helpers also have reasoning powers, but the three lower orders do not.

Jehovah set bounds to man's liberty. He requires a seventh of His production and sabbaths and jubilees. In this partnership, God furnished the raw materials, and man the labor.

One-tenth must be given outright, the remainder of the seventh in gifts or alms. This takes the place of the earthly taxes.

This tithe provides man with all public services and needs, church, school, laboratories, bulletin, observation panels, museums, reserves, entertainment, pensions, new arrivals, teachers and nurses etc.

It builds a vast reserve for stabilizing prosperity.

God Giveth The Increase

Wednesday, September 21, 1932
Sabbath,—15, Forgiveness

On earth, in the forenoon, I made the regular circuit of the depots for reports, and spent the afternoon at the University Depot of 10th Avenue North East, helping them correct their reports for the past several weeks.

In Heaven, Papa and I spent most of the day with Grandpa and Grandma Headrick, going to their beautiful church in Mary's Land, in the *Conservatory of Beauty*, and remaining at their place during the afternoon period. For the evening worship hour we went to a chapel in the *Zoological Gardens*.

The Evils of Interest

by Matthew, the Historian

An address delivered at Grandpa's church in Mary's Land. About 7:30 to 8:30 a.m.

The love of money is a very fertile field, in which many kinds of evil grow. Money itself is of little value, but the things that it will do are legion. Money will buy almost anything a person on earth may wish. This is what makes it so valuable, and so desirable to possess.

There has never been a time when the world was free from the evils caused by this love of money, since man first began to use it. Gold and silver have been used for money and their very scarcity has helped to make them valuable. But the real value of money is caused by the laws of man which make it the measure by which things of value are measured, and the medium of exchange by which they are bought and sold.

These lawful uses of money have made it so valuable to everybody, that it very easily takes first place in the thoughts and lives of many people. With it they buy food, clothing, land, or anything that is for sale.

When they accumulate enough, they may live without further labor, by simply buying everything that they need or desire.

This ability to use accumulated money, to buy the desirable things of life, has caused people to do the evil things they do to obtain it. Those who want money to buy things with and could not obtain it otherwise, would go to those who had stored it away and borrow it, promising to pay it back when they could. They were willing to pay for using this money, so the practice of charging interest for its use came into practice.

Jehovah has warned people repeatedly that sin and danger lay in the wrongful use of money, and especially in the evils caused by the desire to possess it. From the very beginning He has forbidden all usage, increase, usury or interest.

Man was told that the land belonged to Jehovah. The gold and silver in the earth, the animals upon the hills, and all other forms of natural wealth, did not belong to man, and that he should not use any of it as a measure of value, or as a basis for his exchange. He has repeatedly told man to not place his trust in the gold or the silver, for it was false measure.

When man sinned and first disobeyed Jehovah, it was necessary to give him instructions whereby he might be able to obtain those things which he needed for life: food, clothing, and shelter, being the most important necessities.

Jehovah did not instruct man to dig gold from the earth, and trade it for his necessities, for that gold did not belong to man. It was placed there only for him to use, not to own. Jehovah instructed man to use his labor to obtain what he needed, and he has repeated these instructions time and again through the ages.

A man's own labor is all that he possesses that is his own, his very own production. It is always available, always the same. It is possessed in equal quantities by all people and it cannot be hoarded or stored up for future use. Labor is the measure of value that Jehovah gave man to use, from the very beginning. And for many ages man used his labor for this purpose.

As the people increased in numbers, some tribes began to use gold to represent labor. This invention of money was one of the first great helps which man provided for himself, and Jehovah approved of this use for gold.

God warned man that the value of the money was represented by their labor and not by the gold or silver. But in spite of all instructions to the contrary, man began to put his trust in the gold itself, to measure and weigh it on scales, and give to it a value which was not labor.

Money, as we use it, representing labor only, can be made of any available substance, can be made beautiful, and a work of art. There is no desire to put value into it, for we all know that it is just a representative of labor; and if we should change its form we would destroy its value altogether. We receive it for our labor, and we use it to exchange for all the fruits of the labor of others, that we need.

But, money upon the earth has been changed to measure its own value, instead of the value of labor, and for this reason the evils attending its use are very great. Money can be changed in form and not lose its value. The gold may be made into a carved image, and worshipped as a god and still retain the same value for money.

This indestructible feature of gold money has been one of its greatest evils. It has made possible a control of the amount of money available for people to use and has forced those who need it to go to those who have hoarded it and borrow. Those who loan it have made all the laws regulating its use and have made interest lawful, in defiance of all the many commandments of Jehovah against it.

With the custom of paying interest fully established by law and accepted by the common people, the holders of the world's supply of money proceeded to make plans for further enriching themselves. Most of the recent developments in the laws and usage connected with money, have for their foundation the collection of interest.

The banking system was established whereby an individual, or a company, could lend their money. The money of others deposited with them, receives interest for its use, and at the same time the bank retains a large part of it and loans it over and over again, thus multiplying the evil of interest, and adding many other evils to it.

Nations, provinces, and cities also aid in the evil of interest by creating enormous debts, until the amount of interest necessary to be paid is fully equal to the collective abilities of the people. This interest is not paid into the public treasury for the benefit of all, but is paid by the public to the rich people. These debts are made as large as the people are able to pay, thus keeping them in bondage in all the principal countries of the world.

They are not content with taking the people's money deposited in banks, collecting interest on it many times, and with making public debts which tax the abilities of the people to the utmost to pay the interest. They organize companies to produce many of the necessities and to exploit the natural resources of the land.

These companies pay their members interest on their investment. They issue stocks and bonds and collect interest on them too.

All this interest is paid by the common people to the rich, so the rich can live without working and still have a greater portion of the world's supply of products. The amount of money which must be paid to the rich each year by the poor amounts to more money than there is on the earth. Only by borrowing large portions of it repeatedly is there enough money to pay all the interest.

Jehovah's commandments to not make debts, to forgive every man his existing debts, to loan without expecting it to be returned, to give to those who need it instead of loaning, to not charge rent, profit, increase, or interest, have not been obeyed by man. Untold suffering has resulted throughout the world.

The institution of interest is the greatest single instrument in making a few rich through legalized, lawful robbery, and in making most of the people poor, promoting suffering, hardships, misery and sin.

The fate of the man who charges interest for the use of the blessings God placed on earth is very closely linked with that of the rich man, and it is impossible for the rich to enter Heaven.

With the suppression of interest, a big step would be made in preparing the earth for the return of Immanuel, when the kingdoms of the earth shall become the Kingdom of our Savior, and we shall have a new Heaven and a new earth.

My Summary

There is danger in the wrongful use of money. From the beginning, God has always forbidden interest. Gold and silver make a false standard.

A man's own labor is all that he possesses that is his very own. It is always available and always the same. All possess it in equal quantities and it cannot be stored away. Labor is the only true measure of value, and was used by man for many ages. Money representing labor can be made of any material.

Through control of the amount of money, the rich have compelled the poor to borrow and pay interest. They even make public debts to get interest. They issue stocks and bonds, charge interest on them, and use them for gambling and swindling.

Jehovah has repeatedly condemned the practice of taking interest.

God's Natural Interest

By Menno Simon, the Guide

An address delivered at a Chapel in the *Zoological Gardens*. About 4:30 to 5:30 p.m.

Eternal life is a free gift of Jehovah. This does not mean that Jehovah just gives away His blessings indiscriminately to any and all, without money and without price, without even the asking, without any conditions or co-operation in the matter.

This does not mean that eternal life is given as a present to all mankind, whether they desire it or not, but it means something entirely different.

What it means is, that not only eternal life, but all the other blessings which Jehovah bestows so generously upon His creatures, are so valuable, and of such a nature that they could not be earned. They could not be paid for, they could not be obtained in exchange for anything that His creatures might give, or do, or be.

All that we have, or all that we do, or all that we might possibly give Jehovah is already His, being the product of His creation. We cannot give to Him His own creation in return for some other blessing of His. The very thought of it shows its absurdity.

God created all the material wealth of the universe, and it is still His. By our own efforts, aided by God, we are able to convert a portion of this wealth into other forms more desirable for ourselves. As a small return, we give God a tithe of that new form, not as a just or adequate compensation to Him for His part of the creation, but as a part of the plan God has for distributing blessings. The tithe in reality does not pay for it at all.

It is exactly the same regarding eternal life. It is not given without conditions, but is given without price. It cannot be bought. Neither can we buy other blessings from God. But we can fulfill the conditions of the gift.

The three-fold condition upon which the gift of eternal life is given to man is familiar to all of you. It assures man of the enjoyment of the gift.

But so closely linked to this greatest of all blessings, are the other subordinate and sustaining blessings, that what is said of one is applicable likewise many times to the others.

As a broad general statement, we might say that God does nothing unconditionally. An absolutely free gift, without any conditions whatever attending, or acting with, or because of such a bestowal, never has or never will be included in the program of God.

We have seen this verified in every form of God's creation, from the simplest form or element of matter, through the combinations and modifications, to all the higher forms of worlds and suns, and on the earth in the plant and animal life that abounds.

Through the use of these laws and regulations, celestial beings convert one substance into another, maintain size and shape, density and all other properties of the various elements, and cause plants to grow and animals to live.

As rapidly as we can comprehend these conditions of existence, we may use them in our own experimentation or creations. But, as we all know full well, only defeat and failure attend those of us who attempt to work alone, without God, or without first learning His laws and conditions governing that particular thing.

So also it is with those who would attempt to obtain eternal life without first fulfilling the necessary conditions. It simply cannot be done.

God can keep us forever if He chooses, or He can let us cease to exist at any time. It is purely and simply a matter of His own choosing. He gives it to us, but He specifies the terms of acceptance, and we can take it or leave it.

But one thing we have learned and learned well, for upon it depends all our happiness. Learn the will of God, His laws, His plan of co-operation, and follow them all the time. We soon learn that righteousness pays big returns. We invest in love, worship, righteousness, co-operation, and obedience, and we reap food, clothing, homes, joys and blessings beyond measure. How is it done? What is the secret of man's blessings?

It is to God's increase, or blessing on the efforts of a righteous laborer or creator. It might be called God's interest or share or increase.

We all give a seventh, at the very least, of all that we produce, to God, and He co-operates with us by blessing our efforts to the point

that makes the portion left for ourselves more than it would have been without His special help in the matter.

In this way we receive more than we otherwise would, and one-seventh goes to someone else, as determined by His plans for distribution. This gives us more and gives God more.

Some of us give God the six portions and keep only one for ourselves. Some give God the entire output of their efforts, reserving none for themselves. There are many reasons for this. Some are skilled along a line that they do not care to benefit from at all. They produce things for others, and others in turn produce those things which they need or desire.

God has so created man that it is possible for him to produce more than he needs for himself. As we learn more of His laws along the line of special activities, we gradually increase that production to the point where we produce enough for hundreds and thousands of our brethren.

In the plans of God, this great production makes possible at least three things. It gives more and more time off to devote to other matters, to extend knowledge in other lines, to travel and visit and enjoy the pleasures others have provided. This keeps us keyed up to our best, and helps us to learn by observation of others' activities.

Then, it provides a great quantity with which others may be blessed who do not work at that particular craft, assuring all the very blessings they need without delay or cost. They in their turn are following God's plans, and carrying out His will in other respects.

It provides for the great increase in numbers, who arrive daily in our midst and are given every needed blessing as abundantly and as promptly as those of us who have been in Heaven so many, many years. All may be blessed and all may have time to enjoy those blessings which increase all the time as more and more enter the Kingdom of Jesus, and find their places and their work.

In Heaven one cannot labor without God's special blessing, but on earth man still tries to produce blessings without His aid, not knowing His laws of co-operation and production.

In Heaven we never think of retaining for ourselves more of our production than we need, but immediately make it available for distribution. On earth they still hoard great quantities of wealth, causing some to enjoy God's blessings, while great numbers to whom those blessings should have been distributed, live in distress.

So we see, that however great the gift of eternal life to man has been, its conditions must be fulfilled. Then only does life open to us in its fullness. But other things are necessary besides life. We must eat and drink and be sheltered, and to receive these we must fulfill still other conditions. All these conditions fit in with, and are a part of Jehovah's laws.

God works with man, and gives to him all the things which are desirable for him, but we must first follow Jehovah's laws and commandments.

My Summary

Eternal life is a gift so valuable no return could possibly pay for it, but it is not given unconditionally.

As a return to God for His aid in producing material wealth, we return a tithe to Him. In return for eternal life, we obey the laws and conditions given. Man can do nothing unaided.

Righteousness and following Jehovah's laws pay big returns. We invest in love, worship, obedience and co-operation, and reap food, clothing, homes, and other blessings.

We give a seventh of our production, and He increases our six-sevenths to more than the original whole would have been. That gives us more, and gives God more, and is God's interest.

God co-operates so man can produce more than he needs, and thus make available leisure, recreation, travel, and entertainment. This extra blessing God gives to man's labors, provides the extra supplies needed by the aged, young, helpless, infirm, and all other classes who must be given support by the group.

God will do His part above anything man can imagine, but man must first follow God's laws and commandments.

The New Year

**Thursday, September 22, 1932
Leap Year Sabbath, 8-10, Forgiveness**

On earth, I spent the forenoon at the University Depot and the afternoon at the North Ballard Depot, auditing their accounts.

In Heaven, in the morning Papa and I visited a church of brown people in *Paradise*. The church was very similar in architecture to those of the middle ages, high pinnacles, lace work, carving, and statues. In the forenoon we heard a wonderful address in the ever-beautiful *Church of the Savior*, which was the concluding address in our schedule of those we were going to keep notes and write out. In the evening we heard the concluding address of the year, given by Jesus in the *Church of the Savior*. It was packed full, the entire balcony was in place and the music was wonderful. I did not make notes on this last address.

Brotherhood

by Daniel, the Governor Belshazzar

An address delivered at a church of brown people in *Paradise*. About 7:30 to 8:30 a.m.

We are all brothers and sisters here this morning, all children of Jehovah and the Holy Spirit, all brethren of Immanuel, and joint-heirs with Him of all the eternal joys and blessings of Heaven. We are all members of one big family, all worship the same Heavenly Father, and co-operate with each other in all possible ways.

I see before me this morning groups of people from many countries, groups which are representative of all the seven orders in which man was first created. In spite of the fact that we are all equal, and that we all have attained unto eternal life, we still keep in groups and each nationality, each race, each order, is seated in a section by itself.

There is a sectional patriotism, a racial attraction, and a tribal and family love that holds each group together. Within each group we have

just a little closer friendships, we admire the beauty of face and form just a little more, and our wives and our husbands have been chosen from our own group. In some things we do not mingle very much, and in others we mix without discrimination.

We have everything in common with reference to government, worship and service. We meet together for devotions regularly in the *Church of the Savior*, and we are all free to attend any district church we choose at any time. Our worship is the same everywhere.

Still, we find churches like this one we are gathered in this morning, built by and used by a group, which has a distinct personality. Here they are free to exercise any of those varied peculiarities which are so dear to our hearts, and still are not of universal interest. But we are all brethren with Christ Jesus, and He is the Savior and Ruler of us all.

All seven races or orders of people were created with equal rights by God. In the beginning of the life of man, he was created by God as a spirit, the seventh order of spiritual beings, the last and most perfect of them all. While in this spirit form, man lived and companioned with God here in Heaven for many judgments.

This was the *first of the seven states* of man, and there are many people in Heaven today who have never lived in the body of flesh upon the earth, as most of us have. They have a special work to perform for Jehovah, but do not have the ability to create spirits, for they are not perfect creatures, not being male and female as the earthly man.

There was only one order of these original spirits of man created, as there is only one order of angels, workers, and helpers.

The second state of man began when God created man a natural body, in seven different races or peoples, a man and a woman of each race, and placed them upon the earth. He gave them earth for a possession, the power to create others like Themselves, and the laws by which to live. Man lived in this original perfect condition or state upon the earth for many generations.

The third state of man began when he disobeyed the law of Jehovah, and took matters into his own hands. God did not abandon man, and leave him to exist as an animal, but gave him further laws whereby he might come to the same eternal life and heavenly existence, which he attained in the second state.

This third state of man had its own laws, and peculiar form of worship, suited just to the condition man was in at that time. This state

extended over the entire world, and embraced all seven races of man, and lasted until Immanuel went to earth as their Savior.

There were three of the seven states of man in what we might term the ancient history of man, just the same as there are three states in the modern history of man, comprising those states since the advent of Jesus the Christ. Lying between these two great divisions of man's history is the fourth state or condition.

The fourth state of man did not extend over the entire earth, but was confined to one small country. It did not affect all seven races, but only one family in one race, and the descendants of that one man and woman.

That man and woman was Abraham and Sarah. They were chosen by Jehovah, and called away from their home in the valley of the Euphrates River, to found a nation on the shore of the Mediterranean Sea. They have been called Hebrews.

The Hebrew nation was prepared as a vessel to carry to the entire seven races upon earth a perfected form of worship, and a more complete revelation of the will of Jehovah and His laws.

To this nation came Immanuel, born as a human baby, of a chosen earthly mother, Jehovah being His Father. The child was named Jesus by His parents, being so instructed by His Mother, the Holy Spirit through an angel, and He was called the Christ by His fellow men when He entered upon His mission.

He revealed the remaining portions of the law, corrected existing errors, gave a living example by which to live, gave the correct interpretation of Jehovah's revealed Word, and appointed fourteen men to carry forward His work. This work completed, the Hebrew nation ceased to exist.

The fifth state of man, or the first of the three modern states, began with the establishment of the Church of the Savior upon the earth, following the return of Immanuel to Heaven.

This state included the entire world, all seven races, and all families, including the Hebrew, which was now commanded to drop their old preparatory forms of worship, and adopt the perfect, and aid in establishing the new Church throughout the world.

This fifth state of man still exists upon the earth, and will continue until the perfect form of worship has been established in all the seven races of man throughout the world. It has now existed for almost two

thousand years, and will most certainly continue, unless fully established, until the entire seventeen thousand and more years of this judgment are numbered unto man.

The sixth state of man is a second preparatory state, made necessary by the imperfections of man, being a state midway between earthly life and heavenly life, as the Hebrew preparatory state was midway between the ancient and the modern conditions of man. And also, like the Hebrew preparation, this sixth state of preparation is also for a certain class of people only, and not for the entire human race at large.

The sixth state of man embraces those people from all the seven races of man, who die upon the earth, who are not new creatures and not born again, are not children of the Holy Spirit, and so cannot enter into eternal life.

They are the direct objects of the mercy of God, those individuals, who for one reason or another, God gives an opportunity, under perfect conditions of existence, to advance to that state where they will accept His law, and comply with it fully and cheerfully.

Their place of abode is limited, and the time allowed them to arrive at a decision in the matter is also limited, the same as the territory and the time of the life of the Hebrew nation was limited. The territory assigned to them is *Beulah Land*, and the time allowed them is only one thousand years.

Those who do not bend the knee in obedience to God within the thousand years allowed, die a spiritual death. This is the second death, and is the end of all things, for that spirit is returned to the great body of primary spirit from which it came.

The seventh, or last state of man, is the perfect state of eternal life in Heaven with God, that you and I are enjoying today. It begins when our spirits enter Heaven, and we are granted the privilege of passing beyond the borders of *Beulah Land*, with full privileges of citizenship in this wonderful kingdom.

You and I are concerned only with the last two states of man, for we have forever passed beyond the realm of the earthly existence, until that time comes when there shall be a new earth, which will not be for many nations yet to come.

In *Beulah Land*, Immanuel and the Holy Spirit aid all who enter to advance in all perfect ways, through the instruments of people, angels, workers, and helpers, homes, schools, recreation centers, laboratories

and educational institutions. Every possible opportunity is afforded to advance to a perfect decision, upon any spiritual, scientific, natural, moral, ethical, or any other question or problem, which the individual must settle before he can accept eternal life, and follow the laws of Jehovah without reservation.

All who come to Heaven must enter through *Beulah Land*, but only certain classes of people must remain there to be perfected. All children of Jehovah, who have been born of the Holy Spirit and of water, are permitted to immediately pass on to full rewards and blessings. All children who have not arrived at an age where they have the ability to accept or reject God, enter here for further growth and instruction.

All persons who are old enough to accept or reject God, and reject Him, never come to *Beulah Land*. Those who have faith in God, but have not been born again are allowed to come to *Beulah Land* when they die a natural death.

Children and immature people must be given care and attention, and allowed to grow naturally and regularly, until they arrive at an age when they can subscribe unreservedly and intelligently to God's ways. All things must be done decently and in order, and no individual is ever forced to make a decision, but is given entire freedom in the matter.

Many people who have been privileged to pass beyond the borders of *Beulah Land* with full rights and powers, return to *Beulah Land*. They serve in the schools, do personal service, aid in the rearing of children, or take advantage of the educational possibilities offered in the many varied institutions of this region.

But all heavenly life is perfect, and all the spirits of Heaven live in constant joy and happiness, very much the same as you live here in *Paradise*. All Heaven is open to us, but we choose our home, and that particular spot becomes very dear to us.

Here we remain with our loved ones, as the earthly life ends, and it is granted unto us to again enter into full communion with them. Praise and glory be to the Father, and to the Mother, and to the Son, time without end, from all the people of Heaven.

My Summary

All seven orders of people were created with equal rights by God., They are the seventh and most perfect order of the spiritual beings.

There are seven states or conditions of man's existence.

First, his life in Heaven as a spirit without an earthly body created for a special purpose by Jehovah.

Second, the seven races placed upon the earth, given earthly bodies and the power of creation. This second condition lasted until man disobeyed Jehovah.

Third, all mankind was given laws to be observed, whereby they might recover the eternal life they had forfeited by disobedience. It lasts until replaced by the full gospel, as revealed by Immanuel. These three compose the ancient history of man.

Fourth, an intermediary, or preparatory state, affecting only the descendants of one man and woman, introducing to man, Jesus, the Christ, Who brought the full gospel of Jehovah.

Fifth, the first of the modern states of man, being the Church, established by Jesus and His fourteen apostles.

Sixth, the probationary state in *Beulah Land*, where those who believe are given a thousand years in which to obey the command to be born again.

Seventh, eternal life in Heaven under perfect conditions, with God, our loved ones, and all the angels and spiritual beings.

Faith, Hope and Love

by Paul, the Apostle to the Gentiles

An address delivered at the *Church of the Savior*. About 11:00 to 12:00 a.m.

This day of Sabbath and of worship belongs to the Lord in a very peculiar way. He gives us this day, according to the human manner of numbering days, once in four years, as the earth sweeps through spirit in its swing of the seasons. It is His day, and we shall use it to meditate upon His wonderful attributes.

Before the world was, Jehovah existed. His love was broad and long and deep. It encompasses within its comprehension all the possibilities of an infinite universe, of unlimited dimensions, of unceasing activities, and of unchanging destiny. It held within its scope the creation of all things whatsoever. It exhibited an unchangeable and unapproachable wisdom in the direction of its activities.

In His omniscience, He conceived of man before the foundation of the world was separated from its parent star. Yea before the star was formed, He desired man to live. He spoke into being His eternal attributes before He created the Heavens, or the earth, yea before the creation of His Holy Spirit.

Through His omnipotence He added to His love, faith; to His faith, hope; to His hope, virtue; to His virtue, charity; to His charity, humility; to His humility, co-operation; and if there be other divine qualities, they are a part of these omnificent attributes.

God has exercised His divine attributes in the creation of man, and has transferred to him the ability to exercise the same, but to a lesser degree. Man loves, but his love is of a lesser degree than the love of God.

By far the most important is love. Everything that man does should be done in love. It is the natural fruit of those who live in the spirit, for love is of God.

The power to do great things, to form and change the shape of mountains and rivers, and to solve the many mysteries of nature, is a desirable attainment, but it is worthless without love.

It will outlive every form of earthly knowledge, for knowledge is constantly changing. It is more important than the ability to prophesy, for all true prophecies will be fulfilled in time, while love will endure forever.

The power to love is infinitely more important than the preaching of the gospel to a sinful world, the revelation of heavenly mysteries, or the ability to speak in the language of the audience you address. For these things appeal to the mind, while love speaks to the affections, and wins people for eternity, when all things else are useless.

Faith is necessary to the salvation of the spirit of man, but even though it is so great that I would die for it, salvation would be lost without love, for we ought to love one another as God has loved us. Love will not think evil of his neighbor, but will consider only things of good report about him.

Love reaches beyond every barrier of the human mind. It overcomes every desire for evil. It ignores the small and trivial that would replace the good and desirable. Love carries the spirit of man on heavenly wings, and builds up within him a hope which cannot be assailed by the clouds of doubt or dismay.

Love is the natural expression of true virtue, and always rejoices in the truth, but never rejoices in unrighteousness. Love is never envious of others, but entertains kindly regards for all, and is not easily puffed up in the face of victory and success.

Love does not delight in vanity, recognizing that vanity leads to a train of greater evils, and ultimately will make one envious of others and of their attainments.

Love is not continually seeking to satisfy its own desires or ambitions, but instead is seeking to extend kindness and regard to others. It would be of little value to sell your property and distribute it to the poor and needy unless it was done through love of God, and the needy were helped by your generosity.

Humility is an attribute which is a worthy companion of love, for love, like humility, can endure all things without losing faith, hope, or virtue.

Love regards the object of its affections as being altogether desirable and worthy of devotion, and will bear everything possible, and suffer long without complaint for love's sake.

He that loves God abides in God, and God abides in him, for love is of God. That nation that knows not God knows not love. Follow after love, but still seek earnestly for the other graces, which make perfection in all things.

The one attribute of God which causes His love to extend to the ends of the earth, which reaches into the heights of joy, and into the depths of despair, and never releases its hold upon the hearts and consciences of men, is co-operation.

When God joins hands with man, all things may be accomplished, for love never fails in the accomplishment of its objects. Under the guiding hand of love, children grow into adults, and advance in the spiritual graces to full maturity.

The perfect love of God is revealed to man only after he has left his earthly tabernacle, and has entered into his eternal mansion in Heaven; for here all things are revealed in their fullness, which aforesaid were only known in part.

Dark mysteries and intricate problems melt away as mist before the morning sun when perfection at last replaces the imperfections of the earthly life, and we stand fully revealed in the light of the countenance of Jehovah.

God reveals love to man, but love cannot reveal God. God loves man, but that is not man's full reward for loving God. Eternal life in Heaven, joined together in love with God, in those mansions not built with earthly hands, brings to man his first realization of reward. Love without the co-operation of God, fails to satisfy the yearnings of the heart of man.

God has faith in man and his final acceptance of his good offices, in learning to obey the laws of nature He has made for his guidance. His love for man keeps alive His faith, even when man willfully disobeys Him, and lives a life of sin and unrighteousness. He sent His Son to redeem man, while he was still a sinner.

God expresses His hope in the ultimate salvation of man, by arranging for that man who loves Him, but cannot or will not understand or obey His law, a period of study and trial.

A thousand years he shall be tried, after his natural body is dead; and the hope of God is that the man shall learn His law, and come to love and follow it.

Blessed is that man who obeys the commandments of God, that he may have a right to enter into the full privileges of eternal life, and fulfill the hope that God has in his spirit.

For the wages of sin is death, and that spirit that will not love and obey God, and co-operate with Him in righteousness, will surely die, and from this death there is no resurrection.

And now, and forever, abides the everlasting attributes of Jehovah: Love, Faith, Hope, Virtue, Charity, Humility and Co-operation, but the greatest of these is Love.

My Summary

Before the world was, Jehovah existed. His first creation was love. Then followed the other six attributes: faith, hope, virtue, charity, humility, and co-operation.

Love is by far the most important attribute of man or God.

Faith is necessary for the salvation of man.

Love is always hopeful.

Virtue is always best expressed in love.

Charity is never exercised properly except through love.

Humility is a worthy companion of love.

Co-operation is the one attribute which binds all spiritual attributes into one perfect whole.

When man joins hands with God, all things desirable may be accomplished.

Blessed is the man who obeys God.

