

THE WORK AND OFFICE OF THE HOLY ANGELS

Here on Earth and in Paradise

COMPILED BY
ONE WHO HAS SEEN AND HEARD

*The Angel of the Lord encampeth round about them
that fear him and delivereth them.*

PSALMS 34-7



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I, URIEL, the Archangel have authorized and hereby now authorize you, my son, to write what follows in this collection concerning Angels and Spirits. It is not yours; it is mine and mine because my orders have been received from my Master, the Maker and Creator of Heaven and Earth.

By the Command of

URIEL THE ARCHANGEL

Uriel the Archangel¹ is identified with "the Angel of the Lord," and his work on earth can easily be traced in this following synopsis of his appearances:

(1) To Moses, in a flame of fire out of the midst of a bush that burned with fire and was not consumed.²

(2) To Balaam, when the anger of the Lord was kindled against him.³

(3) To Manoah and his wife when the birth of Samson was predicted.⁴

(4) To Gideon who was sent to deliver Israel.⁵

(5) To the prophet Zachariah who is shown many visions.⁶

(6) To the shepherds when the Birth of Jesus Christ the Son of God was announced.⁷

(7) To the Roman soldiers at the Resurrection.⁸

¹ 2 Esdras 4-36.

² Exodus 3-2.

³ Numbers 22-23.

⁴ Judges 13-3.

⁵ Judges 6-11.

⁶ Zach. 1-9.

⁷ S. Luke 2-9, 10, 11.

⁸ S. Matt. 28-2.

FOREWORD

THESE brief chapters have been given to me by the Archangel Uriel. They are not mine: they are his! Since men in old times have had Revelations, so they have come and can come again in these times. With all my heart I believe that in a wonderful manner they have been given to me.

I ask those who read these pages to read from this viewpoint. They cast a great Light upon many questions that have puzzled devout men and women. It is the Light of Truth. No imagination however daring could of its own power have conceived such truths. They really mean the unfolding of the old Gospel. Humbly I thank my Guardian Angel who has instructed me. I pray that all who read may be comforted.

St. Michael and All Angels, 1921.

CONTENTS

	Page
I. CHRIST'S SILENCE CONCERNING PARADISE . . .	11
II. DREAMS AND VISIONS	13
III. ANGELS CONVEYING THE SPIRITUAL BODY TO THE REAL LIFE	17
IV. DIRECT MESSAGES	28
V. "HE BEING DEAD YET SPEAKETH"	32
VI. ANGELS AS WARRIORS	36
VII. ANGELS AND TEMPTATION	40
VIII. ANGELS AND HUMANITY	45
IX. RELIANCE UPON GOD	49
X. MOSES THE LAW GIVER	52
XI. ANGELS ADORING THE THRONE OF GOD . . .	57
XII. CONCERNING THE COMING OF ANGELS AND SPIRITS TO THIS WORLD	65
XIII. THE WORSHIP OF ALMIGHTY GOD	71
XIV. ANGELS AND CHARACTER	72
XV. CHRIST PREACHING TO THE SPIRITS IN PRISON	76

THE WORK AND OFFICE OF
THE HOLY ANGELS

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I

CHRIST'S SILENCE CONCERNING PARADISE

THIS silence has often been observed by earthly writers. I ask you to refer to Herbert Luckock's writings for perhaps the best condensation of the different arguments, from an earthly view-point. What follows here is from the dictation of Uriel and is from the Heavenly.

The answer is very plain.

Christ primarily came to teach mankind that the God of Abraham, Isaac and Jacob, the God of Moses, in whose seat were Scribes and Pharisees, was not a God of the dead but of the living; that this God was His Father, a Father of Mercy and Love as well as of Justice; that He was the Christ the Son of the Living God and the living fulfilment of the Promised Messiah. That was the burden of His message. He came to teach mankind their ability to enter the Kingdom through His Life, Death and Resurrection; to teach the ways and means of entering the Kingdom, and that man must do his part by living the higher life which He preached and lived.

In those three brief years of earth life there was no time or indeed necessity to speak in detail of Paradise, and tell man of the Heavenly Dominions of His Father. He had another mission. To tell mankind of man; his opportunities and his sins; to purify their thoughts. And He came as man with the same body with all its ability to suffer pain and to be tempted in all points like ourselves. If the Messiah had come, as they indeed expected, not as man but a glorified spirit, wearing the mantle of God, while the Jews

might have accepted Him, His teaching would not have fallen upon fertile ground. No, His very acceptance of all conditions that hampered man is His passport for His great claim that as man and God He flung aside the barriers between man and God, for He showed that we should have redemption, if only we had belief. If He had taught them of Paradise as the mind of man imagines it He would have obscured the principal object for which He was sent on earth.

It was therefore all-sufficient that He taught them the real meaning of a Just God showing mercy to those that need Him and believe in Him, and punishing those who, knowing Him, refuse to obey His commandments. God being Love gives to all the potentiality of going within the Veil and reaching one of the many mansions. We Arch-angels have the work of filling those mansions according to the will of the Christ. Did not He Himself tell us of the different planes or parts of Paradise when He spoke of the Rich man and Lazarus?

But in an age like this, when faulty conceptions of Paradise have filled even minds that are devout, it has been determined to give the Truth concerning Paradise to all who will read, and you, my son, have been chosen to reveal through my Visitations to you this truth.

Christ had an enormous task to present the Principal Truths of the Kingdom. And if He omitted a detailed description of Paradise it was because He would not give the world that for which it was not then prepared. As man's capacity to receive things spiritual increases, the possibility of Revelation also increases!

Laus Deo.

DREAMS AND VISIONS

"YOUR old men shall dream dreams and your young men shall see visions." To nearly all men, women and children the dream is familiar. A dream is the sleep of the normal state producing unconsciousness and the moment when the subconscious mind takes command. Many dreams come from the physical state of the body at the time of sleep. Many dreams are fantastic and fade away completely the moment the normal resumes command. Others are so sharp and clear that their memory lingers many hours after awakening. A vision is an entirely different matter. The subject lies in his bed perhaps, and closes his eyes. He is conscious of all noises or voices or movements about him and yet a series of pictures pass before him utterly and absolutely different from what is going on around and about him. To students of Holy Scriptures it will be no news when it is pointed out that Almighty God in both Old and New Testaments and also in the Apocrypha uses and employs the dream and the Vision for His own ends. It is only needful to call to mind the dreams of Joseph and Solomon and the Visions of Daniel and Esdras to prove the truth of this assertion. And in the first chapters of 2nd Esdras you will notice that Uriel the Archangel employs through the command of God the same method upon Esdras not once, but many times.

Now while the worldly-minded of today laugh to scorn in public those who have had dreams and see visions, I have reason to believe that in private they adopt an altogether different course. They cease from their attitude of scorn and in some cases go to those of acknowledged skill and ask that their own dreams and visions which they have had shall be revealed to them. It was the heathen wife of Pontius Pilate who, as he was sitting in judgment upon the

Christ, approached her husband and said, "Have thou nothing to do with that just man for I have suffered many things this day in a dream concerning Him." What that dream was we know not. It would have been instructive for us to have learned its detail. At all events it was something that perplexed and alarmed her that Pilate should have responsibility for the crucifixion of the Christ.

Down through the history of great Christian men and women visions and dreams have played their part, and an important part it is. St. Augustine began his life as one of the earth-earthly. A vision brought him to a sense of shame and awakening. Francis d'Assisi from the effect of a vision changed from a life of worldliness to what he afterwards became. And the great school of the mystics bore witness by their lives of the effect and result of visions without doubt sent to them directly at the command of God. And only in the 14th Century Jeanne d' Arc paid the price of believing in visions as sent from God by being burned at the stake at Rouen. It is significant how the temper and judgment of those high in ecclesiastical authority changed its opinion, for now that humble peasant girl has been canonized by the Church of Rome. I could go on citing instances, but you can make up your own list as well as I.

Today the successful modern business man is the one who has the "vision"; who enlarges his business and its scope. He would very likely scorn the merest hint that God took an interest in his affairs and told him how to manage his business! Who shall say how true or how false, that if we carry our affairs to God in prayer He will make answer.

But to those who believe today in visions, the world, in spite of its lessons, points the finger of scorn and incredulity. "Give me a sign," it cries, "then I will believe." Ah, that is just what those who dream dreams and see visions cannot do. The dream or vision is to them and for them. No human power can force the unbelieving world to be a partaker in the matters that they see and hear. And if those who have visions sent to them by God could take the world into their confidence and make them see and hear

what they have seen and heard, I believe that they would do so, but it would be at the expense of the discipline that God brings to them as the sole recipient of the vision. It has been the fashion of the hard, common-sense man or worldly woman to laugh to scorn and be ashamed of those who have the courage to tell or write of their experiences. That being true, it requires an almost superhuman courage and patience to listen to their reproaches; that of being told that what you would write and say is "rotten nonsense," and above all to rise superior to the words and smiles of derision of those who plainly tell you to your face that you are fit for a mad-house and nothing else. I confess that those who take this line of speech—and they are many—suffer from a serious inconsistency and lack of logic. Do they believe unfeignedly the words of Holy Scripture? Yes, they say they do, and yet when in vision a man has seen and talked with an Angel and in consequence went with his wife on a long journey (at the Angel's command) and saw an M.D. (when he had no means of knowing there was an M.D.), and in consequence of that Doctor's advice saved his wife from a serious operation (and the wife's health is greatly improved); when that is blazoned out in the Public Prints, the world sneers and laughs! The fact is that they refuse to apply the truths that God has caused to be written down, to the affairs of everyday life.

But that is one of the ways God is pleased to work—by dreams and visions. And it is by dreams and visions He is working today. Of what use is The Book if it does not teach applied Christianity? It is useless to take comfort in the gospel story that pleases and deny another part that displeases us.

And what Uriel the Archangel has done in the past, he can do in the present. "Where is Uriel the Angel who came unto me at the first," asks Esdras, "for he hath caused me to fall into many trances."

As he has done to Esdras, so he has done to others!

As a plain truth Uriel has come to me. I state the fact with his permission. Why such as I am should be chosen, is

beyond my power to tell. Each one on earth has his work to do for God. This is my work to set down what he bids me.

I am conscious in making this statement that when these words are read, perhaps the following pages will not meet your eye. I see your view-point entirely, and I sympathize with your incredulity. If I had been told a year ago that my writings and preaching would be all along these lines, I would not have believed it.

But now, the whole matter has been taken out of my hands. It is a Higher Power that is over-ruling and I rejoice that I have the wonderful privilege of telling who will read, what has been given to me by Uriel, my Guardian Angel.

Laus Deo.

III

ANGELS CONVEYING THE SPIRITUAL BODY AT THE MOMENT OF ITS DEPARTURE TO THE REAL LIFE

As mankind leaves his natural body and takes on the spiritual body he is brought by one of us into Paradise. And man realises according to the amount of his faith in God how to begin to do higher things. We watch and guard and protect those who are willing to believe that this earth life is not the real life. Once the soul has left the body natural it is intensified tenfold upon discovering that those upon earth are the really dead and *not* those whom the world calls dead. God is love and justice personified. He helps all those who earnestly strive to learn of the matters pertaining to the Kingdom. He bids man to look upon that Vision of Purity and Goodness, the teacher of mankind, Whom once He sent upon earth. Man has made much of the Crucifixion of the Christ. That is as it ought to be. But let him pause in deep reflection at the words of His teaching and follow them. Then man will glorify and pay homage to Him Who came on earth for his benefit. Man is dissatisfied and unhappy when first he comes to Paradise. It is strange to him that the teaching of his Church had led him so far astray as to believe that at the trumpet call every man shall rise from his shell and the judgment will then begin. The truth is that he is frightened for he finds that Paradise is alive with a vast number of souls whom he does not know. He does not move for he thinks that he is in a dream. Presently he finds that it is all very real and in turn he prays God to be allowed to go back again to earth and to be among his old associates and friends whom he has loved so well.

A VISION

I am standing among a group of men: I feel lost and am cold. I am being taken up out of the Body. Now I am coming to myself. I am in a room and see a form upon a bed—a man whom I have known, a man whom I have loved—my friend on earth, and he is looking upon the woman who used to be his wife. His spirit is exceedingly distressed, nay demented. He wants to come back to earth and is unwilling to remain where he is. Let me go back, even for a moment, he begs! But as he complains I see Angels all about him who are so kind and who try to comfort him. But no! Mere words are of little avail to him in his misery! Then he is led through a garden where he meets a Saint, a simple kindly man whom he had known on earth. He is so glad to see him and puts his arms about him and embraces him.

Later on he is led to a place called Purgatory. There he is met by no less a person than Francis d'Assisi, who is helping him to understand that while Purgatory is indeed its name, it bears no resemblance to what a certain Church on earth taught were the attributes of that place. It is first of all a Rest for all who will rest there. It is a comfort for the weary and a solace and consolation. And the demented man learns a truth that at first delights him; it is, those who want to return to the earth can do so—under certain limitations, they can go and come in their spiritual body until they are gradually accustomed to their new home and its freedom from worldly matters. Until they are weaned away from the earth. The man begins here to find many of his former friends whom he loved while on earth. They reconcile him to his new position. Work? Yes, he has work of the hardest kind. His earthly life is spread out before him as a map, and he sees clearly the things that he did which he ought not to have done and the things undone which he ought to have done.

And he sees them with no sense of delusion. For one

by one his faults are pointed out and he is shown how differently he ought to have lived.

This is the first stage.

Purgatory (continues the Angel) is a comfort and joy to the soul, for we teach enlightenment according to the spiritual capacity each soul has developed during its life on earth. One here can return to earth for his comfort if he chooses for love draws love in return. Here no evil can come to those who have no evil in their minds. You remember I said that those who wanted to return to earth could do so under certain conditions. Those two words cover a vast amount of truth. To begin with no person that has lived on this earth with the grand exception of the Christ has ever had power to bring back those who have gone. If Samuel rose at the command of the Witch of Endor it was because of God's Power—not hers. No medium that has ever lived can of their own wish bring back to this world any one. When David spoke of his son, he exclaimed, I shall go to him but he will not return to me, he stated an absolute truth. When Christ conquered death and preached in Purgatory or the Cleansing Place to the spirits in prison He released that great number of spiritual bodies and gave them power of their own volition (sparingly used) to visit again the scenes of this earth. While they have power to see those whom they love, that same power is denied those who are in the natural body. Exceptions do but prove the rule. It is tremendously difficult for human beings to break through and with an entirely new training and education of their senses gradually fit and so prepare themselves that the spiritual body even of a son or father or mother can be seen. It is quite another matter when Faith in the Communion of Saints can grow stronger. At the words of the Canon "we and all Thy whole Church," at which the celebrant should make a full pause, many humans have felt more than once as if their loved one was by their side! This in brief explanation, and we return to our study of the Cleansing Place which my Angel has revealed to me.

Here we can help those who need help, protection and

advice, for they are at first desperately in need. They are crying out to those whom they have left behind. But see how wonderfully God deals with certain types.

The young soldier who has given his life for his country is taken high—very high into Purgatory. Those who have led a good clean life were taken and carried as if they had wings straight to Heaven. As I have said they are given a brief time to return, but when they perceive how those whom they love cannot see them—much less sense them, they prefer to stay here and do their work.

This consists in:

- (a) Helping those who have just come over;
- (b) Helping those who are weary and without hope;
- (c) Some do intellectual work;
- (d) Others do soldier's work as of soldiers in camp.

The following is a series of very short visions, some in the Cleansing State; others depicting scenes on this earth. Their special significance to our subject will, I trust, be quickly understood.

A SERIES OF SHORT VISIONS

I am in a deep brown. All is blurred. Now it is a little lighter. I go into a building. Here are a number of young men being instructed by Angels, scribes I think they call themselves. They are men of great learning and they are teaching them. They are both working and reading.

* * * * *

I am taken to an office down in the midst of some great city in Europe. I see a man of middle-age sitting at his desk. He is at first writing. Presently he pushes away his paper and seems to be thinking deeply. Behind him a young man who bears a strong resemblance to the older man suddenly appears. The latter is in his spiritual body: the young man clasps his arms around the older and kisses him but the man makes no response at all—he does not see

or feel him or hear his voice, and the young man after vain efforts to make him understand, goes away in deep dejection, His visit has but increased his sorrow!

* * * * * *

I am in a kitchen. A woman, rather stout, is cooking the dinner. She glances at a mantel on which is a photo of a young boy, and she sobs bitterly as she looks at her son lately reported among the missing in battle. Suddenly a boy appears at the door: "Mother dear, I am here, I am alive," he shouts. But the woman can hear or see nothing. The boy does all he can to make her understand—it is useless, and sobbing very bitterly he is brought back by his Guardian Angel into the Cleansing Place.

Then his friends gather round him and try to comfort him, but they tell him plainly that what he has done only increases his own sense of separation. Then they take him to a garden where they find flowers more beautiful a thousand-fold than any on this earth, for they know how fond of flowers he used to be. But he shakes his head—the disappointment had been too great!

* * * * * *

Suddenly I am taken to a place where there are many men. I see a soldier who must have been an Orderly. I think that is his duty now. He is very cheerful and I hear him whistling. Somebody asks him whether he is dead.

"Dead! I rather think not! I never felt so much alive as I do at this very moment!"

Then one of the patients—this place must be a hospital—says to the Orderly: "Let's go back to the earth."

But the Orderly only smiles and shakes his head!

* * * * * *

Confusion! Things are whirling about me! Now I can see more plainly. I see a large number of the Heavenly Beings and the very heavens themselves are opening into a great and marvelous light. The air is very brilliant and I see plainly a Divine Figure. He stands alone in a marvelous glory. Three Angels, six in all, on either side of Him,

stand waiting for the slightest movement of His lips. He looks upon a group of young men and holds out His Hands, telling them not to be afraid for now they are to be His co-workers and they in turn are to help others as He once helped them.

Silence! And there is Perfect Peace over a brilliant sea. The young men who have just realised who He is, look eagerly about seeking that Divine Figure but He has vanished!

"Could that be the Judgment of which we have read such terrible accounts?" they ask each other. "Can Peace indeed be given to men such as we have been in our earthly lives?"

They rush toward the spot where last they saw Him, but are restrained, and Angels take them to their different posts to do work which is most congenial to their several abilities.

Now I am rushing through the air and am coming back gradually to my natural body.

A VISION

I am being carried to a plane in Paradise where first the children are reared in our School. I see a huge lawn surrounded with bushes. I see not one single flower but everywhere huge trees are growing. One bears a fruit of some kind—no, it is not fruit but a huge bush covered with roses. In the centre there is a large tree and birds flying in and out with much noise. There is nothing else—a well-kept lawn—that is all. Now I am going down marble steps into a garden that is fashioned like our Italian sunken gardens. I see a fountain and I know that it is playing. I see no human being of any sort, kind or description. All is one vast silence.

* * * * *

Now I am being taken into a bedroom somewhere on this earth. I see a form lying on the bed. It is that of a child not more than two years old. It is cold, motionless, and

one scarcely sees its little chest rise and fall. It is either dying or already dead—I do not know. A door opens and a man and woman enter—they must be the parents of this little child. On the other side of the bed is a nurse clad in her hospital uniform. The door opens again, and another man comes in—it must be the doctor. He examines the child carefully and then beckons to the nurse who in turn calls to the mother and father. Sorrowfully they shake their heads while the parents, distracted with grief, kneel at the foot of the bed. The dear little child has breathed her last breath. Now she is in other, higher hands. For look! Although the door is fast closed two angels glide into the room, followed by a third who evidently in authority superintends what they are about to do. A slight vapour rises from the natural body and gradually assumes the shape of the spiritual body of the child. The two angels stoop over the bed and clasp the child's new body in their arms detaching it from that senseless mass of clay stretched out on the bed. They give it to two other Angels who have entered the room and stand ready to receive it. None of the Angels have any wings. Needless to say, what has happened has not been seen by any of the three people in the room. The chief Angel goes to the woman and comforts her as she bends over the little inanimate form already growing cold.

Now all is dark. I feel I am going a great distance. I am following the Angels as they bear the now released body of the child in their arms.

I am coming back to the lawn with huge trees all about it. Now I see a vast number of happy joyous children playing in the beautiful garden.

They have games where other older children are apparently telling them how best they can play them. Suddenly, they see a newcomer that has just been placed by the Angels in their midst. They rush forward to welcome the little stranger. She stands there amazed, very shy, but with a faint smile on her lips deepening and increasing until she laughs out loud as some of the smaller ones, evidently about

her own age, press into her tiny hands roses and toys of all sorts.

It seems as if they had wooden animals out of a huge Noah's Ark for the supply seems to be exhaustless. She had been bewildered. She almost wanted to cry at first but there is no thought now of tears. Who could cry amid so great joy and laughter? Now the children stand a little to one side as the Angels who brought her there talk to her and make her feel perfectly at home. She is too young to miss Father and Mother. She is well and strong and gorgeously happy. That is all that matters now!

* * * * *

I pass to another part of this place. Here is a huge marble snow-white palace with columns of deepest blue in contrast. Here many older children are being taught by Angels, and instructed how to take charge of that vast number who are younger than they. Who are these and whence came they? The Innocents—the Holy Innocents that have gone back to their Creator. Being on earth but a short time they have no defilement or trace of sin. They have come back in all that purity that was theirs when they were first here. For they have seen God's Face. Never will they return again to the earth. Such as these, undefiled, playing with those who have had a little longer earthly sojourn.

* * * * *

Now I am on quite another plane. Here is intense blackness. I feel I am carried here to have pointed out to me an absolute contrast. And I am right. I am in a vast cave among some six evil-minded men. They are Atheists who believe in nothing. They sit about a table and are using vile language. They have been murderers on the earth. But even among such as these the Holy Angels are at work. They speak to them and plead with them, saying that as long as they persist in evil thoughts and blasphemy nothing can ever change their condition. They listen; but with evil smiles. Then they answer, saying that what these Celestial

Beings are saying is only a waste of time and strength. They do not believe—no—not they! They will shortly show these people what they will do—plunge in an orgy of thought more frightful than they ever dreamed of here on earth!

In this plane of evil, despite all, I know that nobody is finally condemned. Yes, this is what we call Hell, but it is a Hell of their own making. Wicked thoughts are their own worst punishments for here it is only thought without its fleshly realisations!

* * * * *

Another scene. I seem to be in a gambling den. I see a gaming-table and men seated about it playing cards. Here too I hear oaths and vile language. There is much talk and laughter. Oh, how different from the laughter of those innocent children. In the far end of the room there is a thin wedge of blue light as if it were the end of a tunnel taking one out of this miserable place. Even here Celestial Beings are seated among these miserable creatures, always talking and pointing to that blue as if it were a spiritual method of escape. Two men, evidently impressed by the pleading of these Angels walk slowly from this cave of neutral light towards the blue. But after thinking it over they shake their heads and return to the cave that gives a sort of zigzag light—it is neither night nor day. These are the obstinate whom no angelic pleadings can ever change. These are the self-satisfied.

But stay! A few others do listen and follow their guides. But the way is rough—very rough. Bit by bit I follow them through the tunnel and the blue light becomes all the while more intense.

When I see who follow, I shudder, they are frightful looking—men, yes and women too!

Finally they are seated while two Angels show them their bad beginnings. These are the indifferent. I cannot see their faces but only the backs of their heads. Angelic pleadings now begin to have some effect, for some are on

their knees. But others begin over again and are rioting. The Master Angel stills them with one powerful word and they desist.

* * * * *

Now I am on earth again. It is a big town, where I know not, but it is a most fashionable place. I peer into an office building where is a woman with two men. There is a quarrel, a duel and one man is fatally shot. Here are evil beings of another world existing. I learn that evil, earth evil, can attract the evil that God in His mysterious Providence allows for a time only to exist and do us harm. It is the evil of the other side coming down to the evil here and reproducing itself. Each man or woman attracts about themselves by their lives both evil and good beings whichever power we choose we have them watching us. When we choose the good, Angels see to it that no evil outside ourselves can come into contact with us. It is dreadful to think that the reverse is also true.

Let us pause and repent while we have the opportunity. Remember O Lord not our sins nor the sins of our forefathers. Spare us, Good Lord.

A VISION

I am on a plane of glorious Light which comes not from the sun or any power that can be called natural. I see Angels who have celestial wings. They are so many that my eyes are dazzled—waves upon waves—there seems to be no computation of them. The ear hears glorious music, it is one gigantic melodious series of cadences. It is like nothing ever heard on this earth. As I listen there is one marvellous sweet high voice that rings out clear and true and infinitely lovely above all others. It is singing in no language which this earth knows, and yet I understand that it is of the Adoration of the Lamb once slain. Now I see more distinctly. Surrounded by six Archangels—three on

either side—is a Divine Figure, and it is towards Him and for Him that this Worship of Music is directed. One Archangel whose name is not known upon earth—one taller than those on either side of that Figure—seems to go behind Him. The Divine Figure vanishes and the six Archangels are left outside while the music sounds out more gloriously.

The Archangel who remains is conducting the Christ as King back to Paradise and the Holy City, the new Jerusalem, while the six Archangels are guarding the great white throne.

And while I ask myself the meaning of what I have seen the explanation is given.

From this earth thousands are each throwing off the natural and taking on the Spiritual Body. They are brought before their Master at once to receive His direction and Angels lead them away to begin their purgation or cleansing in one of the many mansions of God according to their spiritual capacity to receive the teaching that is necessary before they shall go higher or lower. This may be called the preliminary judgement. After it and in no way resembling it is the general Judgment at the end of the world.

The scene just described is the first Judgment and now, Christ, who has returned from earth which He revisits even now to do good among men, has just finished one of His first Judgments and goes back to the Higher places of Paradise whither no earthly eye can behold Him to “enter into His Rest.”

Laus Deo.

DIRECT MESSAGES

ANGELS and Archangels and a great company of the faithful—full of faith while on this earth—those who have been very near and dear can, and are permitted by Almighty God to come to us and make us feel that they are helping us. This is possible, if we for our part practice being in the Presence of God; firmly persuaded that at the Holy Eucharist God is making us a part of His Blessed Self so that as St. Chrysostom says, He shall dwell in us and we in Him.

Firmly persuaded that here on earth as in Heaven, the Blessed Angels join in Worship of God. Firmly believing that not only are the heavenly hosts present but that great company of the Faithful Departed! Prayers for the Dead? No; prayers for the living who have passed on, and are now living in a sense greater and more useful lives than they ever lived while on earth for they are working for God.

Believing all this sacred truth with no hesitation or mental reservation, and continually living in this belief of all things Invisible, then this great body may to some of us become visible. If not visible at least we shall be sensible of them by their appeal to us, by means of what, for want of a better phrase we call the inner voice. Sounds not heard by outward ears but heard distinctly by the spiritual body. Perhaps they will come when the conscious mind is asleep; when although you may be perfectly aware of noises outside your room, yet you are enthralled by the direct knowledge that a message or a voice is saying things that you can perfectly understand. Such messages not only comfort us, but exalt us. This great gift can only come to those whose Faith in the great invisible world is firm. Think of it! At your entreaty your Guardian Angel will always come to you. Ask silently one question at a time. His counsel

is an invaluable aid and it comes when we seek not so much our own advancement but when we plan work for the welfare of others. Direct messages! *Laus Deo*, it is absolutely true. First think of Angelic Messages. They have been recorded not once but many times in the Word of God. But strangely and with an earthly blindness to that plan of God to work among men by means of His Servants, we fail to give Angels mental credits for what they do and have done among men. It was the Angel Gabriel who interpreted to Daniel the meaning of the many visions that came to him and the two kings, father and son. And to another, the Angel of the Lord gives first a wonderful interpretation to Zachariah which culminates in his pointing out to the amazed prophet how Jesus Christ the Branch will dwell in the earth for the healing of the Nations. And in those all too brief three-and-thirty years of the earthly life of Jesus the Christ, always Angels were present at the epochal moments. First Gabriel came to Mary the always Virgin at what is called the Annunciation; then the great army of the Angelic Hosts at His Nativity praising God and chanting the Song of the Angels—Glory be to God on High. Again, after His Temptation in the wilderness. Then the Angel of the Lord at His Resurrection, and here St. Matthew's words should be recorded as the two Marys came to see the sepulchre. "And behold there was a great earthquake; for the Angel of the Lord descended from Heaven, and came and rolled back the stone and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake and become as dead men." Yes, a terrible sight to those who did not believe but a sight wonderfully calming and marvellous to the women ready to believe all things when Christ was the issue.

Angels at His Ascension who spoke to the sorrowing disciples in those memorable words, "Ye men of Galilee, why stand ye gazing up into heaven." All these angelic appearances were direct messages from Angels to Human-

ty. But not only Angels: another great company was and is at work.

It will be remembered that at His Transfiguration Christ chose to be with Him, Moses the law-giver, and Elias the prophet.

Chosen at such a time they asserted and proved the truth of those words, "Think not that I am come to destroy the Law: I am come to fulfil."

This I believe is the only recorded instance of two men who had passed on from this earthly life returning to earth and talking with Jesus.

"Elias shall first come and restore all things." Note the future tense and also that before the event of the Transfiguration Elias already had made his re-entry upon earth in the person of John the Baptist.

We need not discuss here how much or little the character of John Baptist was affected.

It is sufficient to declare that although there were many points of likeness between Elias and John there were also differences:

John was an Elias softened by humility as shown by his comparison of himself to Christ. "He shall increase but I shall decrease."

John without doubt was infused with the boldness of the older prophet. Both preached the Word of God careless of the cost and comfort, aye, and personal safety. I believe that Elias often appeared to John at the command of God. Of this there is no proof that would be acceptable to the disputatious. Nevertheless I know it to be true.

Note again the future tense: Elias shall come and restore all things. He who was chosen to be the antitype of Jesus Christ, and who, without suffering an earthly death was taken up to Heaven, shall at the Judgment again appear unto all men.

The Word of God through the prophet Malachi has promised: "Behold I will send you Elias the prophet before the coming of the great and dreadful day of the Lord."

Not only at the Day of Judgment but "before." Reverently we can ask "when?"

What Elias has done in the past he can do again.

Now and again he receives commands to come to certain ones and warn and exhort them. Why should there not be those living in our midst today for Elias to visit?

I believe that he who once thundered out to the people: "How long halt ye between two opinions," can by his example fill many hearts with courage to struggle on.

Thus "he shall first come and restore all things."

Remember that Moses and Elias were speaking to the Christ of His decease which He should accomplish at Jerusalem. Why should they be talking to Him of the things which had been foreordained for Him to suffer in the Counsels of Heaven before His Birth?

Reverently I would submit that the subject of this extraordinary conversation had to do with giving to the company of Spirits made perfect a larger scope and more responsibility; now that Christ was to overcome the sharpness of death, would He not by opening the Kingdom of Heaven to all believers—would He not give to us here on earth greater powers to journey (while still in this mortal body) into Paradise?

I believe that at His Transfiguration Moses and Elias received an enlarged power and their practical usefulness to mankind was to be felt by the latter as never before.

Not only the Prophet and Law-giver! Others! A tremendous demonstration was at hand when at the moment of Christ's Death the Veil of the Temple was rent! "The graves were opened and many bodies of the Saints which slept arose and came out of the graves after His Resurrection and appeared unto many."

This company released by the preaching of Jesus (as St. Peter tells us) were thus added to the spirits who should give direct messages to us on earth.

How many of us can realise and be thankful for what the Angels and Spirits have done and will do?

“HE BEING DEAD YET SPEAKETH”

“How can he speak though dead,” asks the materially-minded person?

Ah, you do not understand, replies the devout Christian enthusiast. Have you not read that wonderful chapter in the Epistle to the Hebrews when the writer gives that glorious concept of those who died full of faith yet not having received the promises of the Father which were fulfilled to the utmost by the Birth and Death of Jesus Christ?

Those men and women, strong in their belief, have left in their lives a living testimony which shall speak down through the ages to the end of the world.

They being dead yet speak.

“Oh, I understand your point,” says the doubter. “That is the reason why when any very good man or woman dies this verse is used to show that their lives are to be an example to them that follow after.”

“Yes, you understand now,” cries the enthusiast.

But the materialist shakes his head.

“I think that the Church and the average Christian have not caught the full meaning of that verse. A man who is dead does not speak and is not heard as we humans speak and hear. Cannot you suggest another meaning?”

And the enthusiast sorrowfully shakes his head.

My friends, to a certain extent the materialist is right! The words strictly interpreted do not refer to the past good works or character of a man or woman.

They are in the present—not in the past tense. They refer to the amazing fact that although dead to this mortal life even now they speak!

Without doubt their past has been full of Faith in God, but that is beside the question.

The average life is three score years and ten.

Must they come to the end of their pilgrimage as far as their worth towards mankind is concerned? Are they to be for ever silent of their continuation of life beyond the grave? Not so! Though dead they speak!

And to whom should they speak?

Why not to those who most greatly desire to hear them?

Consider:

Every zealous Christian be he lay or Priest does their bit of mission work while on earth.

They have worked, we will say, over some soul that cannot be convinced of God; His voice, His message, His Goodness; how He sent His Son into the world to show in that Life Himself. How His Holy Church is here on earth to show through Sacraments and His Word the comfort that God wishes to be revealed to man.

The zealous Christian during his sojourn here has labored to convince his friend of these truths but seemingly all in vain.

What then?

Does he pass on to Paradise and is his earthly work all in vain?

Not so!

"He being dead yet speaketh."

For between those two men, while on earth, although of widely differing opinions, there is the basis for a contact that lasts forever. You all know that God has decreed that the greatest attribute is love.

No one can deny that pure love is deathless that spends itself and is spent for the other.

God is Love. He who numbers the hairs of our head knows better than the two friends just how much one needs the other.

Imagine the man who had faith being able to return to his beloved friend and say:

"See here! I have been allowed to come to you to tell you that what I said once by my Faith, I say again by actual knowledge and experience. Everything that I taught you

once by Faith is true. I am seeing the truth day by day. Now will you not believe?"

Brethren, such a conversation is not imaginative—it has *taken place*.

He being dead yet speaketh.

Did not Samuel speak to Saul?

If it has been done once cannot it be done again? Cannot earthly work be continued in the Life to come among those still here for their good and the uplift of the spirit?

And I here appeal to that great number who have been visited by those who have passed on, yet are too reserved to allow even to themselves that such a supernatural thing has ever happened!

It is time for the teachers in the Church to raise their standards concerning this truth.

They have forgotten the gift that S. Paul has written of and called "discerning of spirits."

It is quite enough to say that spirits have returned. It will not do to allow bodies outside the Church to affirm a truth that the Church has allowed to slip from its declaration. She has passed by the gift of healing, and healing has been forced upon her.

She has passed by the gift of the discerning of spirits and thousands during this last war have asked and asked in vain and then have fallen into hands that have robbed and defrauded them!

For the true discerners of spirits—those who have the gift (and it is a gift) are exceeding loath to publish the fact, and are hidden away from the knowledge of the great majority of those about them.

For many years I have longed for 'contact,' using the love that I have for one who in life was nearest and dearest 'passing the love of women.'

Now that contact has come! Five minutes before I had no idea that in my case it could come. Now it has arrived, and I say and repeat not only by faith but actual knowledge:

He being dead yet speaketh.

I suppose your question would be "how did it happen?"

Let me answer in general terms for I am strictly forbidden to answer in personal and particular description.

Go back a page or two and you will have my answer. All I can tell you is this: I am never lonely. Again and again I have had evidence (that a Court of Law would indignantly throw out). Yet to me it is overwhelmingly true. Once more my beloved companion is with me. Once and many, many times my Faith in all things Visible and Invisible has been confirmed. Yes! He being dead yet speaketh! And I am oh so happy!

You who have lost a very dear friend perhaps for ten years and more and have grieved most of all for the loss of that companionship, need grieve no more!

If you believe all that is contained through the Voice of God, then add this old interpretation of God's Voice to your belief:

Love and Faith will win for you your fervent desire. *Your* method of achieving what you want may be different from *mine*.

But those factors are indispensable. Love and Faith! Those given and then only one thing else—Perseverance.

Remember your friend is as eager for the contact as you! Remember he is working on his side just as you are on yours!

Jesus Christ once preached to the spirits in prison. Why should not those whom He shall allow and appoint preach to those who are mortals in the prison of their thoughts and lack of Faith?

He being dead yet speaketh.

ANGELS AS WARRIORS

A STRANGE subject! Perhaps you would say contrary to the office and works of the Angels of God. Not so! There is evidence that Angels have fought (under God's Will and Command) both collectively—in armies—and individually.

Collectively in two instances—one from the Old Testament and one from the New Testament. The third instance is only seven years old and is of a force upon men's minds that is rapidly growing and upon the incredulous it is becoming (or hardening into) a concrete fact that is impossible to disprove.

But first, read the Old Testament instance in II Kings 6:10-23 inclusive. The Kings of Israel and Syria were waging war; Elisha had at God's command saved Israel not once or twice. The prophet went to Dothan where he was encompassed by a great host. Escape seemed impossible until Elisha prayed God to open the eyes of the young men and behold the mountain was full of horses and chariots of fire round about Elisha! Who were these? Holy Angels without a doubt and perhaps those whom the Angels in turn employed to do their bidding! And how did they fight? With a weapon forged by God's Power. First blindness and then sight again when the prophet had led them into Samaria to the King of Israel. Ringed about was Elisha by Angel hosts. They seem to do nothing here, but they were ready; prepared at their Master's command to deal death to the armies of the King of Syria that sought to bring death to Elisha. Angels as Warriors! On guard only, this time, but a guard that was effective to bring supreme confidence to Elisha's companion who had cried: "Alas my Master! what shall we do?" Those that were against Elisha "were a great host," but as Elisha said, "they

that be with us are more than they that be with them." On God's side! Numerically and spiritually in all combats, Angels must win the fight for right.

The New Testament, St. John's Revelation beginning "There was war in Heaven." When did this take place? Some time after Christ's triumph over the Power of Evil by His Death and Passion, by His glorious Resurrection and Ascension. Three times Satan had tempted Him in the Desert; in the Garden of Gethsemane; and on the Cross. The Power of the Prince of Darkness was broken! Henceforth men could pick and choose evil from good. Still Satan, though defeated, remained until St. Michael and his Angels drove Satan and his army and defeated them, and Satan as though struck by lightning was hurled from heaven. This 'war' is no mere poetic idea. God does not permit poetry to take forms with intent to deceive! The Book would cease to be the Inspiration of the Spirit of God if poetic effusion could intrude, upon Angel's part in God's Work for man's salvation. God chose St. Michael one of His Archangels to lead His Armies. How did they fight? Ah, that is not for us to ask. The purpose of that war was to drive out of Heaven the Prince of the power of darkness. The result of that war was his defeat by St. Michael and his Angels. The participants of that war were Angels of the right and angels of evil. And while the right and the Truth prevailed yet Satan was allowed to go upon the earth having great wrath because he knew his time was short. Before we go to the third instance, let us remind ourselves of the reference Our Lord Christ made to the servants of His Father: they were spoken in the Garden of Gethsemane when Judas Iscariot having betrayed Him, He was made a prisoner of the Roman soldiers. "Think thou that I cannot pray to My Father and He shall presently send Me more than twelve legions of Angels?" A saying like this proves that the power of Angels as warriors and martial leaders was well known to the Jews of these and times before, and that Christ's appeal was to Angels as a Force in which all Jews believed. The truth was that

warrior Angels were massed together awaiting God's Word to act should He judge it to be necessary.

The third instance has to do with what happened only lately during the great retreat of the English at Mons. It is one thing to accept what is written in Old and New Testaments concerning Angels, but many whose Faith in The Book has been strong have failed to believe that what once was regarded as Truth can still be true in the twentieth century. Slowly the testimony from the eight out of ninety-four thousand that came out of that terrible fight is coming to light. And as Harold Begbie pointed out in his monograph "On the side of the Angels," men have generally a profound hesitancy to talk of their experiences, but if they are questioned they quietly assert: "I saw them." And it is a fact on record that that part of the German Forces who were at Mons received a severe reprimand from Berlin. What happened in few words was this:

The Germans came on with a great charge of horses and men at the red thin line whose men (so depleted they were) stood fifteen yards apart the one from the other. All at once the German horses swerved a sudden slip—their riders plied them but they *would* go no further. They turned apparently in great terror and galloped off in an opposite direction. Then the English rallied and took a number of German prisoners. On being asked why they had turned, they exclaimed, "What else could we do when we saw a great army following us?"

All this is official. In far-away America I found a man who was of that English Army. He told me that nothing ought to have prevented the Germans breaking through; that they would have done so had it not been that Angels intervened. His story was that the Englishmen were almost dead with fatigue, but suddenly they felt as if new strength and courage had been pumped into them. They looked in the air and saw a host of Angels. They looked to one side and saw a tremendous body of troops about six hundred yards away, clothed in the uniform of Agincourt and Crécy, moving swiftly to the Germans to attack them.

This is all testimony from not one but many.

So far it may be familiar to you. Now I shall give you testimony of another kind.

It is testimony from the Angels themselves:

There were six Angels in different parts of the English line led by St. Michael himself.

And who were the vast body of men, you ask.

I reply from the very words that first were given me.

During that retreat over eighty thousand Englishmen gave up their lives for the sake of the Cause.

Now remember that God's powers are without limit of any kind. He can undo our laws as He first made them.

Under His command, His angels were permitted to clothe those eighty thousand with the spiritual body and it was this great spirit Army recalled once more to this earth, whom English and French saw marching, yes, and fighting at their side! Yes, and Germans saw them too, and described them as a vast army.

Yes, Angels were in the fight, and they and this great army were for those exhausted soldiers.

One of the greatest miracles that has ever taken place!

Laus Deo.

ANGELS AND TEMPTATION

WHAT have Angels to do with mankind being tried, tempted? Anything? We are familiar with three central figures in the matter of Temptation. The Evil one, Satan; the man, woman or child who are tried, the temptor and the tempted. We are less familiar but accept the fact that God The Father rejoices or is sad according to our victory or our defeat. In the Parables of the fifteenth chapter of Luke, the central figure is the Father: when the wayward Son is seen by that Father He exclaims: "For this my son that was lost is found again;" not a hair of our head can fall to the ground without the Father being aware of it. Nothing escapes Him and His delight in our triumph over sin or sadness over defeat is very keen and very real. God: Satan: ourselves: these are the Principals in that Drama, but we must omit a fourth and very important factor after temptations have conquered us or we them when we omit to take account of God's servants and the part they play. We might well ask since temptation is always at work, why do not our Guardian Angels so fit and prepare us that we can pass by all forms of trial as easily as if there was no such power as evil and sin? If God the Father permitted Angels to have such power over us, then indeed no sin could exist; but then also we should have lost our initiative and Christ the Son of God need not have suffered death upon the Cross. It would be totally contrary to God's plan for us men and for our salvation. He ordained that since sin and evil were in the world mankind must face temptation, be tried, and either conquer or be conquered. We are told He the Christ sanctified Himself by enduring the greatest series of temptations that can be conceived—in the wilderness, in the Garden of Gethsemane, and on the Cross. What part was Angel's in this Christ temptation? After

the temptations in all cases they were with Him and ministered unto Him. And so with mankind in so far as men by their belief allow them to minister. It can be stated with confidence that not once but many times, Angels have ministered, inspired and consoled. Look at the life of Jacob. Beginning his manhood by receiving Isaac's Blessing by means of a lie, he suffered much. But have you ever noticed how often the Angels were with him? And chiefly at the times of temptation. Jacob was sorely depressed after Laban's displeasure—what happened? Angels—the Angel of God meets him and talks with him. (Genesis, 31.) When Jacob left Laban the Angels of God met and talked with him. (Genesis, 32.) Then, while alone in his despondency and fear of Esau, God summoned His Angels and Jacob saw them ascending and descending a ladder that reached to Heaven. In each instance Jacob was comforted and sustained in his trials by Angels. Remembrance of sin and contrition brings depression which is very hard to bear if we are by ourselves. Depression is in fact one of the advance guards of sin, and is often used by Satan to foster renewed sin. It weakens our moral fibre and makes us easy prey for a new yielding, and thus "the last state of that man is worse than the first." Depression whispers: "What's the use? You may as well yield at this time." The strongest are thus made weak. Now the Blessed Angels (if they are permitted) begin their work. If evil has had his insidious say, they also! Angels were with Jacob many more times than Holy Scripture bears record. The Book does not give in detail the daily experiences of even the greatest. There is an hiatus in the life of Christ from twelve to thirty years! And in Jacob's life Angels must have consoled him when he thought Joseph was dead. And I know that in our own trials, if we do but believe in God's messengers, they will come swifter than thought itself—make us feel their presence even if we cannot see them! Jacob, however, is not the only instance. Remember Elias. Believing himself and His work for God all at an end, he asked God to take away his life, when an Angel came and touched him (I Kings, 19)

not once but twice. Then Elias saw food in the desert that he ate and received strength therefrom to continue his journey. Again, when the prophet was commanded to give judgment upon Ahaziah and was clearly in fear as to what the result of such a declaration might mean for him, the Angel of the Lord appeared and gave directions to the fearful and desponding one: "Go down with him, be not afraid of him." So God by His Messengers constantly was with Elias after and during his temptation. Also mark this: Angels cannot prevent our failing in duty or choosing evil, any more than they can raise the son of the Shunamite from the dead! Only God can do this marvel. And God permitted that marvel to come at the fervent prayer of Elisha (II Kings, 4). So all the power of Angels is derived from God. What He commands, they do. They have no initiative save at His Direction. This truth does not make little of the work for Jacob, for Elias, or for us! What happened in Old Testament days and to Christ Himself can be accomplished in us and for us. Angels are today ministering to and consoling thousands. If you will only turn a willing ear and not become deaf to your conscience that speaks and tries to lead you away from the temptation; not judging all the old Scriptures as being useless and too old for the enlightened person of the twentieth century! Angels in their sphere are living what you would call intensified lives, trying to impress upon the minds of human beings the knowledge that God has sent them to help to lead men into the true path. Miracles can be performed today by the will of God as in the past. The world has to be cleansed from its corruption and the mind of man is searching for new light and is not always finding it.

The great difficulty of even earnest and faithful men's experience in this new aspect of the Old Gospel—that of properly appreciating Angel's work at its true value, is this:

We are afraid of confusing in our own minds the truth that God can do all things Himself with the power that God has evidently given or delegated to them. Banish such a thought! I know that since such a vice as earthly

jealousy is wholly absent in the wonderful relationship of Master and Servant—I know that the Creator is pleased when mankind can properly honor Beings higher than we of this earth whom the Creator has also created!

A great spiritual revival ought to be made by those who accept this truth, to teach the world to appreciate God's servants and to give them honor that we have failed to give and which is their due. For by our increased knowledge and love for this great Angelic Company, will also come a greater power on our part to penetrate the mysteries of the Kingdom of Heaven.

A Campaign for Angels! How shall we begin? It ought not to be as difficult as it might seem. Let us summon first the aid of that divine Art which we call music. At the Nativity Angels used Music, and oh that mortal ears today could have listened to that Angelic Chorus of Gloria in Excelsis as they sang in their joy greeting the earthly Presence of God Incarnate born of the Blessed Virgin Mary! Hymns and songs in which Angels' work among us is mentioned, are far too rarely read or sung. Yet what is more beautiful than Handel's "Angels ever bright and fair." Or the Hymns unfortunately sung only at Christmasyde, "Shout the glad Tidings Exultantly Sing," "Angels from the Realms of Glory." More often should we sing, "Angel voices ever singing round the throne of Light."

And if we examine the old Christian hymns written in Latin and Greek we shall see that the work of Angels for their Creator and for us was once a subject most familiar and acceptable in the early Christian Church.

And it is when we are wrestling in the throes of some terrible Temptation that we should invoke their aid. I pray that very speedily the day will come when we shall confess with gladness of heart that the distance and degree between us and Angels is not remote or far away. Does not St. Paul tell us, "Thou madest Jesus a little lower than the Angels?" And Christ was tempted in all points like as we are.

And speaking of man he says the same thing: he is a "little lower than the Angels." Mark the emphasis. The

distance between men and angels God did not make great but small—little. This ought to be a sublime comfort. With the temptation that must come to us all, there is a Power to resist stronger than the Temptation. As Angels of God once overcame the Angels of Satan, so our Guardian Angels if we but listen to their warnings, can with the will of man overcome the Evil and steer our ship clear from the rocks.

Laus Deo.

ANGELS AND HUMANITY

To the question of the disciples, "Who shall be greatest in the Kingdom of Heaven," Christ answered by calling a little child and, setting him in their midst, saying, "Except ye can be converted and become as this little child ye shall in no wise enter the Kingdom of Heaven." And again: "Despise not one of these little ones, for I say unto you that in heaven their Angels shall always behold the face of my Father which is in Heaven." Evidently, from the Master's teaching children are to have the highest places. And a cogent reason is given. Their angels are the only ones whom we are told shall be able to see the face of the Father. Absence from all sin because of God's reflected glory shining on their faces makes these innocents the greatest. When Moses besought God to show him His Glory, God granted that request but He commanded Moses to take such a position that he would be unable to see the Face of God as He passed by him. Indeed, God said, "No man can see my Face and live." Even those newly born into the Kingdom of this world cannot see the Face of God! But because these babes have "no guile," angels whose guardians they are can see God's Face. So it comes to pass that these children, whom Christ calls greatest, have the glorious honor of enjoying the reflected glory which angels are allowed to pass on to them. This is the Great Gift from God, conveyed by His Ministers to that vast number born into the world. They in turn are of course totally unaware of this sublime honor.

Of what quality is this greatness? We hardly dare to enter upon ground so sacred, so far removed from the gross material sin of this world, but we venture to affirm that the reflexion from that Sublime Face, gazed upon by Angels and in some manner transmitted by them to their children

whom they guard, is Perfect Purity. And when do angels cease to behold that Sublime Face? Alas, we ought to know the answer too well! At the precise moment when the child comes to the time when, knowing the difference between the good and the evil, deliberately chooses the evil! But can we ever be thankful enough for the tender mercies of our God? Now and again we have instances of children perhaps ten and twelve years of age who with no doubt at all *still* show God's reflected Beauty shining in their faces! And all this good and purity while its fountain-head comes always from God, has been accomplished by the Office and loving service of God's ministers, the holy Angels. A priest of God's Church well remembers a Father and Mother whom, with their little child, a girl of ten years, he was preparing for Confirmation. When the Bishop saw her before the laying on of hands he was amazed at her tender age and asked the Priest if she were not too young to receive the seven-fold gift of the Holy Spirit?

"She is nearer the Kingdom of Heaven than I dare to think I am," was the answer.

The loveliness, sweetness, yes and reflected purity seen upon that face, one could never forget. She was so calm, serene, and trusting absolutely to receive that which would bring her body and soul nearer to the Father of Light. The Guardian Angel of that dear child must still have been in uninterrupted communication with the Face of the Father in Heaven for no sin at all had entered that little soul. With her pure Faith she must often have seen that which is invisible to sinful man. Often she must have seen her Guardian Angel and talked with him perhaps, not knowing who he was! That Faith with its twice reflected Purity was certainly very close to her Father in Heaven. Indeed, the Son of Man once declared, "Blessed are the pure in heart for they shall see God." In the book of the Revelation of St. John, the Disciple is made to see the vision of those children who have passed from this earth before sin could in anywise touch them. (Chapter XIV.)

"These are they that follow the lamb wheresoever He

goeth." They are the first fruits unto God and unto the Lamb. "And in their mouth was found no guile for they are without fault before the throne of God." Is it not wonderful? No! Even our human disputing doubting reason and brain can understand it! Greatest in the Kingdom of Heaven are the children because of their reflected glory from the Face of God which Angels at God's Command are allowed to give them.

Who shall be greatest? Is it not a plain answer given to a question that I fear was asked in the expectation that some foolish man might have his vanity gratified! How true it is that what we often think last will really be first. We see matters not with the eye of God but our own eyes, which too often cannot see at all! Let us beware of putting sin into the pathway of these little ones. For the Angels are closer to them than to us and the punishment of hurting them is too dreadful to contemplate with any degree of calmness—a warning given indeed by Christ Himself! Angels can do so very much for these dear children. Let us teach them to hold to purity, "to keep innocence," for that shall bring a man peace at the last.

As we read the Book praying that the Spirit of God shall teach the wonderful unsuspecting meaning of passages that we cannot understand with our intellect, we are amazed at the calm declarations, over and over again, of what Angels have done for men and women. In the ninety-first Psalm is that promise that God will give His Angels charge over them to keep them in all His Ways, and in the thirty-fourth Psalm where the Angel of the Lord encampeth round about them that fear him, and delivereth them. Again we read of Jacob meeting the Angels of God.

All this is stated to us as a Fact of the Truth of what God is pleased to do for those who love Him and have Faith. And it is still being done today. It may be many years shall elapse in our earthly lives during which we are perfectly unaware that any power but the power of our own will has any supervision over us. Many might be indignant at the mere suggestion of Angelic interference. But if in

our busy life we have opportunity to ponder and go over our lives and their failure or success, then a change! Then some happening contrived through the Will of God by Angelic Agency shall come to pass and we may slowly, very slowly or else as the lightning flashes, become aware that they are around us and about us. One way of knowing and feeling that they are close to us is that we are wonderfully happy without any apparent earthly reason for that happiness. Implicit Faith in not only what they have done but what they can do for us, is the necessary passport through which they can work. Believe! Have implicit Faith. Go off and sit alone in Sanctuary—a Church or else in your own room. Suddenly, we become aware that we are not alone. They come in many ways: through the eye. Flashes of light pass for the briefest second before our eyes in places and during conditions of light laws or refractions, when ordinarily no possible flashes could be seen. Through the ear. Inside, not outside the drum of the ear one distinct sound may be heard which could be likened to the repeater of a watch striking one o'clock.

Or again by the eye! Looking at the ceiling or walls of the room, you may be able to see many views of faces, six or eight, no two alike, looking down at you. Sometimes the eyes flash with understanding. All this in broad daylight. Does it sound fanciful? Once you might have thought so. Now you thank God for this help and you have at your call and ready to help you a mighty force. Open our eyes, O Lord, that we may see! Elisha once prayed such a prayer for the young man at Dothan, and the Lord opened his eyes! Shall not we pray that our eyes too may be opened?

Amen.

RELIANCE UPON GOD

"O, CAST thy burden upon the Lord and He shall sustain thee." So wrote the Psalmist. And it is and always will be profoundly true. And one of the means taken by God to impress this truth upon our minds is the Revelation of God's Care as expressed in His treatment of us in Paradise. Sure knowledge of what goes on in Paradise is given as a surcease to aching hearts. Turn to the Parable of the Rich Man and Lazarus. Earthly life has often been described as the great Doctrine of Compensation. What one lacks, he also possesses in great abundance. His poverty in one direction may mean great abundance in another. He probably possesses, unknown to himself, a gift in great abundance of which his brother possesses nothing.

To the outward eye, no creature ever born was more thoroughly deserving of pity than the beggar who lay at the rich man's gate. He eagerly craved those crumbs which fell from the rich man's table—those morsels that the very dogs refused.

But to the inward eye, he who was introduced by Divinity Lazarus had in great abundance a gift from God, a thousand times more valuable than all of the rich man's possessions. Lazarus has bestowed upon him the gift of Reliance upon God.

Why he was so poor we are not told. Whether poverty came from his own foolishness or lack of worldliness, or because God was aware that by means of poverty His Own great gift might best be developed, we do not know. But presumably Lazarus was a Jew and a pious one at that. Just as the widow woman who tended Elias had always enough to keep body and soul together, so Lazarus had enough day by day to live—but nothing more. Live he did, and his poverty, instead of making him a cynic and an

unbeliever, only increased his reliance and devotion to the God he worshipped—the God who absolutely knows the every need of all His creatures. Lazarus had been schooled in youth by pious parents. He must have been taught those verses of the psalmist whose burden is not simply repentance for sin committed, but the solemn assurance that “the Lord is my Shepherd, I shall not want.” How want? In matters material? Not so!

God did not refer to material necessities or the creature comforts of life, but to the spiritual necessities of the soul.

Wherever and whenever the soul (as the hart) panted for the spiritual water brooks, then that soul was bidden to stoop down and drink of that life-giving stream. And so it was with Lazarus.

While his body was being daily deprived of the fleshpots of Egypt, his soul was being fashioned and developed to pierce the Veil between God and man, that Veil which to so many is so thick and impenetrable. And then a quickening! Lazarus without doubt saw that Reliance upon God, looking upon His Angels as dear friends, ready to encourage him in his pilgrimage toward perfect trust in God, was no mere theory, but a Living Truth which grew stronger each day he lived. So the bodily cold and want and hunger slipped away from his mind as easily as a cloak slips off our shoulders.

And when that poor tired body ceased to function, Lazarus passed on in the sure conviction that his unswerving reliance upon God would find its justification. And it was so! For holy Angels tenderly conveyed his spiritual body to Abraham's Bosom, another name for one of the Father's mansions—a plane very very high in spiritual knowledge and ability to use that knowledge.

Gone was the span of poverty, discomfort and misery. Happiness untold was his, because he had heeded the commands of God to put his whole trust in Him! Meanwhile a very different scene was taking place here on earth.

“The rich man also died and in Hades he lifted up his eyes being in torment.”

Torments? Yes, of the worst degree, but torments far from the physical. For no physical torments can have any weight or stress upon the body spiritual! It was torment for the memory of a life misspent in this world. The rich man is not represented by Jesus Christ as doing things he ought not to have done. On the contrary, he left undone the things he ought to have done! He had given no thoughts of any reliance upon God. He was content to rely simply upon himself, his brain, his exertions, to be rich, and his firm faith upon wealth as the cure-all for all possible ills. God was simply left out of the picture! There was no trace of any influence spiritual. That is also the sin of the twentieth century. It is not that the world disbelieves in God, but that God is no necessity—nothing but a very beautiful myth that has no practical power whatever!

And thus the result. What happened to the rich man will happen to countless thousands who fling themselves in adoration at material wealth and despise ought else. O I beseech you, learn to frame your lives happy or awful though they be upon this all-prevailing truth:

God cares for you! He commands you to lean all your hopes and cares and troubles upon His tender Mercy, Pity and Love!

Laus Deo.

MOSES THE LAW GIVER

Not only was Elias on the Mount of Transfiguration but Moses the Giver of the Law through the Power of the Lord God Almighty. No one can read those first five Books of The Book without having a great respect for the position that Moses had in his relations with the Creator and in the hearts of the people whom he led. The law of the ritual for Israel's Offerings; the minute directions for the cut and materials of the garments which the Priests must wear who offered the burnt sacrifices; the making of the Tabernacle; the precious instruments which were to adorn that Tabernacle; the ritual for those Services so particularly described; the Moral Law laid down in the two tables of stone given in the Mount. All these rules so manifestly given by God to his servant made Moses at the time of Christ the acknowledged head and front of the Jewish nation. And he was so named by the Lord Christ who said (St. Matthew, 23-2), "The Scribes and Pharisees sit in Moses seat; all things therefore whatsoever they bid you observe and do, that do; but do ye not after their works for"—and here follows the denunciation with which so many are familiar.

Many who read this twenty-third chapter are so occupied with that famous denunciation that they overlook the more important fact that Christ straightly commanded the multitude and his disciples to do whatsoever the Pharisees through Moses, through the Law bade them observe and do. The bitter religious wars over the ritual of the Eucharist and the precise meaning of that One Oblation offered by Christ for the sins of the world would never have taken place had the real meaning of these two or three verses been understood and obeyed. Except that which Christ Himself changed—such as turning the Jewish Passover into the Christian Eucharist, and the interpretation He Himself

gave to the Law of Moses, all else was to remain undisturbed. The favor of God to the Jews is transferred with much of the old Jewish Liturgy to the broader, wider principles of Mercy and Truth to that Church of which Christ proclaimed Himself the Rock.

More important yet:

When Christ gave the resultant—the two great commandments—the Love of God and the love for our neighbor—He expressly said, “On these two commandments hang all the law and the prophets. If ye love me keep my commandments.” The Law and Faith are thus linked up together with Love! Do you not understand? Unless we can have Faith in what His prophets said of Him; unless we heed the Law and obey and observe it, it is clearly impossible for us to really love Him as He would have us love Him! At the moment of His transfigured Glory both Moses and Elias were present to show to mankind the two foundation stones upon which Christ insisted should be the foundation of His Love for us and ours for Him. They are Faith and Obedience!

This is only the forerunner of our main point. Since Moses on earth was the exponent of God’s Law, Moses in Paradise does not cease from continuing the work he did in that fleshly tabernacle his body.

Even today Moses is now working among the nations of the world, among individual souls, as the exponent and forerunner in man’s heart of the Law of God. He cannot remain idle. It is impious so to believe. It is with confidence that we state none can remain idle in the Kingdom of Heaven. After their own individual purgation then they must work to win for others who are seeking for the truth, a method which shall give light to those that sit in darkness and in the shadow of death and to be helpers in that Divine Work of Jesus which shall guide their feet into the Way of Peace. To continue: if it is conceded that even “the last and least shall be first,” then those who have had on earth such Faith as Moses, must also work, and Moses perhaps is favored as very few because of His Faith.

Is it right for us to ask the question which all are anxious to have answered? Let us ask, for the answer which surely is reasonable will give us renewed confidence and assurance. What has Moses been doing for humanity since the Advent, Life, Death and Resurrection of the Christ? What did he do on earth? Reveal to man how God wished to rule His people.

Must not Moses be similarly employed today? Does he not only teach men how to enact Law, but to write that Law in men's hearts? Did you ever pause to think how Blackstone was able to give to the Law of England what he did give unless he had been inspired not only from the foundation of his own learning but from a learning higher than his own!

When the secrets of all hearts shall be disclosed, it will be found that the hand of Moses guided the pen and the mind of Blackstone to write that commentary which is the foundation of all English-speaking and reading and law-abiding peoples! Not for an instant do these servants of the Living God wish to take one millionth part of the credit for work such as this. Moses and Elias glory in the fact that they are but servants to do the bidding of God.

In all important matters that have been since the world began these servants of God approach those men and women whose Faith and Obedience to things heavenly make them conscious of higher powers than themselves. Whether they themselves know of this interference from the land of spirits I would not dare to affirm. Some do; others when inspired may ascribe that inspiration to themselves: God alone knows. All I wish to affirm, that every great and perfect gift comes from the Father with whom is no shadow of turning and is wrought among men through God's express directions by His servants whom He has charged to do His bidding.

Take another instance. The whole world is today looking with anxious eyes over the Conference going on between England and Ireland to make an end of the intolerable situation that exists between these two countries. You need

not be reminded of the crowds gathered about Downing Street, London, during the Conferences. You may yourself have seen the people from Ireland on their knees in the streets praying that the result of these Conferences would end in peace for unhappy Ireland. Dare anyone who believes in prayer say that such supplications will be unheeded or unanswered? Angels have been at work among the leaders! And if angels, then too Moses, to put into their minds such an equitable arrangement as shall not only satisfy both sides, but most important of all, shall satisfy the Divine Jurisprudence of Him who first formulated Laws to govern His people. But remember! God Himself has given free will to all. It is possible that men in the hardness of their hearts will listen to no possible arrangements.

We are not puppets with strings that God pulls as He may will! Still on the side of God is the great power that He wills through His Angels and His Servants—especially Moses. As these words are written (August 14, 1921), the result is in doubt—as far as we of this earth know. Of what is written of the work of heavenly powers there is no doubt. Thanks be to God!

But Moses not only works among Nations. He works in the individual soul. Remember O soul, as those ten commandments are rehearsed to you that they are not simply as some scholars would have us believe, relics of an almost forgotten time and period, to be obeyed or not just as we please! Hear the Voice of God as He thundered them from Mt. Sinai and now thunders them to us who are of a trembling heart. We have broken them all and the knowledge of that disloyalty and disobedience makes us tremble and despair.

But God's Servant can whisper to us a way to make us take on a courage that to some seems only like a mirage, it seems so steep a hill of Faith to climb! Listen! He is saying to us this:

If I have made you realize the reality of this Law—the awfulness of breaking God's Law, then you are beginning

to tread the road of repentance; then your soul has been awakened; then I have really begun my work in leading you to realize that the Law of God is only the foundation upon which God has built a temple for His Love to dwell in your hearts richly and bountifully. Thanks be to God for the labors of His Servant in our hearts! Amen.

ANGELS ADORING THE THRONE OF GOD

YOUR Faith should not stand in the wisdom of men, but in the Power of God. It is the hidden wisdom which God ordained before the world into our glory. This God hath revealed unto us by His Spirit. Let this Spirit be invoked as we begin our subject. It is indeed awful, august, but exceeding glorious! Have we ever thought of the part taken by His Angels concerning God's Throne? And what was that throne on earth? Where was it? Where but in the Ark which God commanded to be made. And what figures did He order to be graven upon His Throne? Cherubim and Seraphim who continually cry to Him saying, "Holy, Holy, Holy, Lord God of Hosts Heaven and Earth are full of Thy Glory!" And when the Ark after years of wandering, was finally brought by King Solomon into the Oracle of the House, into the Most Holy Place, who were there to renew their Adoration? The Blessed Angels! For we read that the Ark was under the wings of the Cherubim. For they spread forth their wings over the place of the Ark. No longer images but reality, for living Angels began that worship on earth to the throne of God which was in the beginning, is now, and ever shall be, world without end, Amen.

Read the History of Israel and you will know that whenever the Glory of the Lord filled the Temple Angels were there adoring the Throne of God, the Place of His especial Presence! Years rolled on and the Great Event foretold by many of the Prophets came to pass—Jesus the King was born, "conceived by the Holy Ghost; born of the Virgin Mary." And now the outward appearance of that Throne was totally changed to earthly eyes that see not. For the Wonderful, the Mighty, the Everlasting, was born in a lowly manger. But oh that mankind could have seen

the glory of that Throne! They would have gazed upon a Glory that mortal man could not endure. Shepherds indeed heard the exceeding majesty of the Angelic Chorus in the sky, but no mortal saw that exceeding great company of those Angels adoring the Son seated upon that Manger Throne—that Son “in slumber reclining, Maker and Monarch and Savior of all!”

And that Throne has a marvellous power of reproducing itself in the heart of man when not only Angels can still adore before Christ seated and enthroned, but millions of the Faithful also worship and adore!

God's Throne! Once more it comes to us in the Angelic Revelation of their adoration of the Throne of God as it is allowed by the Father for the Christian Church here on earth. Where is that Throne? In as many Christian Altars as are erected to the Godhead. This truth accepted and written in many of the ancient liturgies has been also a truth set forth in the Prayer Book of Edward VI in 1549. Here is given a prayer of Angelic Adoration for the Throne of God. For where His Most Blessed Sacrament is there is God Present to the Faithful. They indeed can see Him only under the form and substance which His Blessed Son ordained, but Angels see God and adore Him. Does not *Te Deum Laudamus* exclaim, “Thine Adorable True and Only Son?” And is not the Adoration of Angels at these earthly thrones a direction in which Our Worship is directed? Too little emphasis is placed upon that admirable hymn translated from the Greek, and beginning:

“Thee we adore
O Hidden Saviour Thee,
Who in Thy Eucharist does deign to be.”

Worship is nothing unless it be adoration of a Person. And the highest worship can concentrate itself only upon the Altar Throne of God where God is seated upon His Throne.

One of the irreparable losses which so many thousands sustain is failing to go into the House of the Presence of God.

The locked-up Church used only on the Lord's Day is an unhappy sign that millions cannot reach or do not care to avail themselves of that old command: "The Lord is in His Holy Temple." Until God's Throne is set up in every Christian Church that is built; until Eucharistic Adoration of God's Throne becomes of vital moment to the great multitudes, God as a very present help in time of trouble will be a loss instead of a gain, and the precept and example set by the Blessed Angels will also be lost. It is true that in the Preface to the Sanctus, we recognise that "with Angels and Archangels and with all the Company of Heaven we laud and magnify thy Holy Name."

It is also true that in our 95th Psalm we hear the Command, "O come let us worship and fall down and kneel before the Lord our Maker."

But let me ask if this command is heeded during the week?

Thank God there are some Thrones of God here on earth where the doors of the Temple are kept open each and every day, and where a countless number of us who are earth-bound while in this Tabernacle can come in. There is the red light over the Throne proclaiming God's Presence and there also though we cannot see them are Angels Adoring. An example in Prayer? Truly they are that for us and certainly they are also interceding and praying for those under their especial care, that their feelings toward the Creator shall not be selfish demands for their own happiness, but they shall be led to worship and adore God in the Spirit! Once they can lead their charges into a vital relation to the Adoration of that Throne which they adore, then they feel confident that the man or woman has made great progress! So Angels I believe not only adore God for His great Glory but because their own prayers for the living may become an example!!

Let us pause and remember that we have followed Angels in their Adoration of: (1) the Ark of the Tabernacle and

Temple; (2) the Manger of Bethlehem which became the throne of God Incarnate; (3) All the Altars here on earth where the Holy Eucharist is celebrated.

Last and most wonderful of all let us dare to look at Angelic Adoration of "the Great White Throne."

No pen unless guided can write!

What follows is so wonderful that it ought to be read only by those who can believe.

Believing not, a harm may come!

A VISION

While writing upon the theme "Angels Adoring the Throne of God," I humbly prayed that more light be given to me—the theme was so high, so beautiful and glorious, more than my untaught pen could portray! So there came a Being whose Name you would recognize in a moment would I reveal it. Thus he spoke: Sometimes he spoke—sometimes I answered in prayer to God Almighty. Here it is:

"The hour is not yet come when we can carry you to the height, and we are using this instrument to tell you what we wish to be brought out in the pages of your MS. Take heed of what is said as —— has sent me to carry this message to you. This is a Vision for you. What this instrument experiences will be your experience. Yet it is not as a whole but by scraps. It is difficult to make you understand and realize why and for what purpose you, a middleaged man, have been chosen to do this work. You ask yourself why should this wonder come to me at this time of my life, when for years I have been preaching or trying to preach God's Word.

The world today is demanding a new Gospel or rather enlightenment of the old Gospel. Much of what has in time past been preached was not altogether accurate—now follow me to the land of Light."

I hear myself breathing this prayer!

"O Lord, send forth Thy Light into my inner darkness. Take me through the land of brightness from untold pain. You have called me to be your servant. Carry me, making the hard path and byroads smooth for my tired feet. Show forth Thy Blessed Truth."

And the Voice answers:

"I will, O obedient servant! I will show thee and others not so fortunate the truth of God's Glory."

Now I am travelling with great rapidity. I am frozen with the intense cold. I am oh so tired, and it is very dark. I am going along a very steep road. Now the coldness and darkness are abating and I see plainly all around a very very beautiful country. I am met by some I know very well and who know me—my dear father and mother and others. They are all smiling and looking at me, deeply interested in what I am doing and where I am going. I leave them for rapidly again the scene shifts. I see before me a beautiful huge marble temple set with precious stones that sparkle with a light that comes not from the sun. In a broad wide space within there are an immense number of columns—great pillars—and in the midst is an Archangel whose name I know well. He is standing there, tall and stately. Beside him are four other Angels. I come within the precincts led by my guide who holds me by my hand.

In the other hand I hold a book. Kneeling in homage to him, I hold up a manuscript written in gold. It is called, "Homage and Adoration of the Angels at the Throne of God." These men not only pay God their Adoration, but today they are workers for mankind. They are not simply ornaments but they are there to teach us. *Laus Deo!*

My five guides—angel guides—lead me—I was going to say to another building—but I see no building here or any temple. St. John's words in his Revelation flash through my mind:

"For I saw a great white throne and Him that sat on it from Whose Face the earth and the heaven fled away."

Such a throne I saw and at once with my guides fall down in Adoration, for, standing before that throne was a

Figure, benignant-glorious. It seemed that this Figure generated one great Light for from Him darted a million rays that penetrated everywhere, even to the utmost parts of heaven and earth! Those eyes so exquisitely beautiful and tender, but oh so searching! Go to the Cathedral of Antwerp, and demand to see the face of the Christ painted on marble. It is the best that humanity has ever produced, but it only conveys a millionth part of the Glory of that Face standing before the great white throne! Angelic songs were all about that sublime Figure of the Lamb once slain for the sins of the whole world. Such harmony there was beyond mere earthly music. And as I gazed with adoration I knew that perfect happiness reigned supreme, for it was kindled by One who said once to St. John:

“And I heard a great voice out of Heaven saying, Behold the Tabernacle of God is with men.”

* * * * * *

Then my vision changed abruptly for my guides took me to a temple built on the earth where Faith in God and His Promises is indeed very strong and powerful. The Priest is at the Altar celebrating the Holy Eucharist. He reaches the climax of that service as he consecrates the Host. “This is My Body,” and again as in my former Vision, the great mass of the people adore Him as He is lifted up for worship. A slight pause.

Then distinctly:

“This is my Blood of the New Testament which is shed for you and for many for the Remission of their sins.”

In some wonderful way I cease being a member of the congregation and am the Priest, the Celebrant. And as I pronounce those sublime Words once uttered by Christ Himself, I see in the Chalice a dazzling ray of Light! Instantly I remember what twice has happened to me when in natural body I consecrated the Sacred Elements!

Long years ago at the recital of the Consecration Canon I saw just such a Ray for a fleeting moment in the Chalice. I was humbly startled and perplexed, but explained it to

myself as a sudden complying with the laws of reflexion and thought of it no more—no more until today when to a nearby Church I journeyed this time as a member of the congregation. I had been warned by my guide that I was to be prepared for a marvel and it was well that I was warned! For as I touched my lips to the Chalice I was dazzled by a Ray of Light within the Sacred Element!

What happened in my Vision and also in the flesh were one and the selfsame wonder. In the vision Christ the Light was sending his million Rays (and by million I mean untold numbers) broadcast so that Heaven and earth were ablaze with light. At the Altar—His Throne on earth, He also stands luminous and majestic and His Rays, which are a part of Himself are conveyed to the Faithful through that Sacrament which He himself ordained. Invisible? Yes, to our eyes which while fettered as if swathed in bandages cannot see Him. Yet truly present even though invisible. But His Rays are sometimes visible. Why it was allowed me to see—I, a sinner who prays for forgiveness, is past my knowledge to explain. I feel that if I had dared to tell an untruth such as this I would be smitten as I write these words! I simply affirm that my two experiences are the Truth. One I did not understand at all. The other I have understood! And I am humbly thankful!

And of the Fact that Angels have always and will always adore the Throne of God I have no doubt whatever. No matter whether it be on earth or in the Heavenly City, the new Jerusalem, for the Throne and God Himself are One and the Same. There is no difference. Therefore the Angels adore, for it is not only Adoration, but homage they bring to God for themselves and for us!

And what the Revelation sets forth in the last chapter takes on for me a most especial meaning.

"The Lord God of the *Holy Prophets* sent His Angel to show unto His *servants* those things which must shortly be done."

Do you notice the plural of that word which is written in italics?

It is therefore not St. John alone to whom the Angel of God Almighty has been sent. Down through the ages of this world there has been and is ever a Company of God's Servants chosen by Him, by what process of selection it is impious for us even to think, but the clear fact stands out. Little by little and by methods the world and worldliness cannot possibly understand, the mysteries of the Kingdom are being revealed and given forth!

Of one fact we can be certain.

Self-satisfied and complacent satisfaction in the merely intellectual studies of God's Word, unless accompanied by a fervent humble Faith will always bring failure to understand the deep mysteries of God!

The greatest intellect must, like St. Peter, cry!

"Lord I believe! Help thou mine unbelief."

Then your feet will be led into a large room and you will marvel at the truth which will penetrate the inmost part of your being.

Thanks be to God—Amen.

CONCERNING THE COMING OF ANGELS AND SPIRITS TO THIS WORLD

WE all recognize that there is a fundamental difference between a Being coming voluntarily and of their own free will to a person here on this earth, and that same Being forced to come here because they are compelled or dragged hither from one state to another.

Think of the boundless audacity on our part! Often from idle curiosity we would command—that is the only word—a Being or Spirit to give up their own work—how important we neither know nor care to know—and drag them hither to gratify our vanity! Or perhaps the reason is really serious. We wish to bring ourselves in contact with a spirit who loved us intensely while in this world.

This is the attitude of so-called mediums, who, for the sake of money, will try to call someone from the other world down to the circle of eager people, who sit in a darkness that is both physical and utterly devoid of real spiritual attributes. The truth is that unless God wills it, nothing of this sort can be done.

And if a spirit should come to such a meeting, it would be in obedience to laws quite outside of and beyond any mediumistic power.

If, on the other hand, Angels do come (and that is their fervent wish) and make the man, woman or child aware in some fashion that they are beside them, their coming is only by the express will and command of their Master for whom they work.

In either case, we of this earth have no control of the movements of either Angels or Spirits. This is an important lesson to be learned by an immense number of people who think that they can summon either Angel or Spirit at their pleasure. My Guardian Angel has given me a power-

ful and cogent reason for this apparently severe law. We of this earth are living in a material state while Angels are Beings only a little higher than we in one sense of the word, but millions of miles away from us in another sense. They are not of this earth.

In their sight Faith in God the Father, and all that He has taught in The Book through His Son Jesus Christ, is the greatest single attribute a Christian character can possess.

Denial of such Faith is one of the very worst sins that can be committed.

And yet the attitude of many Christian people, especially in the business world, is quite the contrary. For example, business men of the Orient are rapidly coming to the conviction that any religion—no matter what—"if it is lived up to"—is the very best for anyone or everyone.

If a Christian modestly but firmly points out the great fundamental differences between the Christian Religion and others, and reminds his hearers that one of Christ's last commands was to go "preach the Gospel to all Nations," the business man shrugs his shoulders and declares: "So you say, but in my opinion it is a sheer impertinence to force the Christian Faith (which is mine) among so-called Heathen nations. You know very well that Christians as a whole do not live their Faith, while the majority of the Heathen I have come in contact with are living examples of their own Faith. Surely they are more consistent than we! Let us listen to the Angel and ponder his reply.

"Faith in God and His Son Jesus Christ is a stupendous Truth far beyond the point of whether such a Truth is accepted or denied.

The fundamental and vital factor in the coming back to earth of Angels and Spirits, so that they can be first sensed and in rare cases seen, must absolutely rest and depend upon this Faith in God and His Blessed Son. The recipient must have in great measure such Faith.

If there have been cases of appearances to those without

a belief in God and His Only Begotten Son Jesus Christ, then those cases have been very rare.

"It is difficult for those who believe that there is no hereafter and it takes years of sorrow even for those who do believe."

For Faith never stands still. It either increases by leaps and bounds, or retrogrades. I feel that my own Faith of a year ago was a very small affair compared with the intensity of Faith that I have now. But even between intensified Faith and Realization of the presence of Angels and Spirits there is a great gulf. But that gulf can be spanned. Some are born into this world possessed of a different fibre. Filled with an ardent Faith and clothed with this fibre (the word is not mine) and sensitive to atmospheres which the ordinary person does not feel, they are born partly developed. These attributes with Prayer in the goodness and mercy of God and intense Faith in the Communion of Saints—all rolled up into one—will make a person ready to receive, sense and see those of another world provided God wills it. Then only do Angels obey His Orders and those who come may be seen. This is the Law which governs communications and spirits with us of this earth. Exceptions there may be, but the law holds. We by prayer and supplication can make ourselves fit to receive such Revelations if it be the will of God. But the end attained is worth years of not simply intellectual but spiritual striving to receive and know the wonders that God has prepared for them that love Him.

Laus Deo.

A VISION

Is this a battlefield? Yes, it is one in the last war. I see a huge plain. Very powerful lights are being sent up in all directions. They must be rockets. The moon shines with a halo about it and reveals a number of men digging trenches. Ah, there is an awful noise! A huge bomb has

fallen and hundreds of men run for shelter. I hear the shrieks of the wounded and dying—it is a scene full of pain and sorrow. Many bodies are left in the open and I am standing among the groaning men with no power to help them! But stay. These bodies are being helped up. Young men who bear the uniform of soldiers. No, they are not soldiers but Angels who come to help; some are comforting those who moan. And they are taking them away.

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A great number of small white beds. Women nurses, no, they too are Angels, bending over them, and seem to detach their earthly bodies from them just as you would throw off your overcoat. They now bend over the spiritual bodies, and I seem to hear them talking to that newly-formed life. These bodies all lie dormant, but it has flashed through their intelligence it is possible that they are still alive. What are the Angels doing? They are healing the spiritual body that has received an awful shock from the bomb. They require sleep for the healing process must go on. And it will take some time.

I see upon one of the beds a young soldier whose face terribly distorted is yet familiar to me. And now I go back to the battlefield. I see this man lying there. One is breathing heavily, but the other has his face to the ground. Both are lifted up by Angels. I recognise a dear relation; the other man is older and more heavily built. The latter whispers to himself as he is carried along, "Where am I? We have sworn that we take no prisoners and yet I seem to be a prisoner!" He touches himself as if to make sure that he is awake. He sees an Archangel and speaks to him but even as he speaks he passes into another world. And he knows that he had passed. He mutters to himself: "I was not prepared—I'm afraid," and he does not dare to raise his eyes.

But a man older than this soldier steps up to him and they greet one another heartily and affectionately. It is his stepfather whom on earth he loved very dearly. But the soldier is greatly bewildered and perplexed. The change

has been so terribly sudden. One moment full of earth-life—and now no oblivion, no rest or sleep, but a life intensified with soul and spirit rejoicing as if they had been freed from a load almost intolerable. But still it is very strange! As he is being carried along he meets old school-fellows—boys older than he, who had volunteered at the first call to arms and had given up their earth-lives almost at the very first. He is also met by strangers but they smile as they greet him.

Stop! Is this a prayer that is trembling on his lips? Yes, he is praying for some woman that once loved him well. Is his conscience clear? If so, why does he tremble? He knows that he is going to be judged and his mind is not all easy.

Now I am led to a most beautiful lake. Here is a complete silence. Wait! I hear four men walking and crushing the small stones about the path as they walk. They bring with them this man lately arrived from earth who calls himself a prisoner. Suddenly a wonderful crystal light bursts upon us all. I see six Archangels standing three on either side before One that I know is My Master, My Saviour! They fall back as the four Angels bring the prisoner near, very near to the Master.

The man lately released falls down begging for mercy for the remembrance of his past life, reproaches him with an agony whose burden is almost intolerable.

"I ought not to be here; I am not worthy."

But He smiles as one who looks upon a child whom He has loved!

And the prisoner is speechless for as he prayed for help he sees with joy his mother come to him. It is all so wonderful; so entirely unexpected. The prisoner mutters to himself, "I am in a dream! Now I have seen the Face of the Master!"

Back again to the Hospital. There are many who are suffering there, not from shock to their natural but to their spiritual bodies, for the former have been so terribly torn there is hardly anything left! And now we see the young

soldier whom we know and he whom we call prisoner talking together:

"I dare not go on. I have had no faith! When others declared they had faith, I mocked them. But I cannot believe. I am not dreaming. Am I indeed dead?"

The younger is helping the older and telling him he must sleep!

I look about in other wards. Here are convalescents. They are waking out of their sleep. Perhaps a month (if time is a factor here) is needed to rest this new body shocked by the old.

And I see Angels detaching the new from the old just as one cracks the outer covering of a nut, and the kernel remains while the shell is tossed to one side.

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Now I am in a school. It is deeply intellectual, but intellectual in the same sense that wisdom is used in the Book. Here are men very far advanced, and it is what we called one of the schools of the prophets. And Elias is teaching them. I see them choosing their own work. Their Priests are, for example, being instructed how best to deal with those that do not believe.

Here are also many young men whom the great war on earth has purified rather than debased. They prefer to help their comrades in battlefields. Some are writing books.

All are very busy, trying to show their comrades the right thing to do.

XIII

THE WORSHIP OF ALMIGHTY GOD

By worship we refer to the Supreme Act which Christ Himself ordained while on Earth.

It is the Spiritual ladder from earth to Heaven. It spans, by means of the Sacrifice upon the Cross the gulf between man and God. Properly conceived mortal man by means of Angels and Archangels and all the Company of Heaven is lifted far away from earth and permitted for a brief instant to sense what Heaven is. When I was this last summer at York Cathedral, I was lifted far away from those surrounding and my soul felt the glorious ecstasy of a celestial worship. It was at the close of the Canon of Consecration that the choir was singing what we call the 7-fold Amen that I knew I was far away from this earth. My ears heard voices that were not of this earth and a joy that was almost pain was mine. That I humbly believe was worship, the glory of Worship and a great Peace was upon me.

ANGELS AND CHARACTER

ALMIGHTY God knows the spirit of the age in which we live. Especially for Americans everyone and every proposed object is examined, accepted or rejected in one business formula only—Does it pay? Will the man make his mark or will he fall by the wayside? Well and good. The whole world is invited to test the Office and Work of Angels on the simple basis of their usefulness. What is better than to have as our companions and guides Beings higher than ourselves and yet not far removed, who, as soon as we believe in them not simply as poetic effusions but as reality, will come to us and improve our characters? Go to the Book of all books. Read and study the lives of two whom God has in time past chosen to be leaders of men. Think of Moses and Isaiah, two of the foremost lights in the history of the Jewish nation. We in our haste and having read their lives would perhaps demur at God's choice. We would consider no person fit for even human leadership unless they had given all-sufficient evidence that they had always been able to toe the mark. But God's Ways and Methods are not man's. In the Old Testament read carefully the beginnings of the life of Moses. Reared to be in the court of Pharoah and in the lap of luxury was certainly no preparation for forty years marching up and down a fiery wilderness with a rebellious and untamed people!

All this required a marvellous trait of leadership. Was this trait in the man when he was young? Let us see. In anger and because he saw an Israelite ill-treated by an Egyptian, he slew the Egyptian. Moses therefore broke one of the commandments which he afterwards wrote on the tables of stone according to the will of God. Of course that law was not formally a law, but nevertheless the law was unwritten and well known as a breach in the breaking thereof.

Again, when God after singular emphasis concerning the distinguished office to which he had been called commanded Moses to speak to the children of Israel, Moses held back, saying:

"Oh my Lord, I am not eloquent; I am slow of speech and of a slow tongue."

But God insisted:

"Now therefore go and I will be with thy mouth and teach thee what thou shalt say."

But still Moses held back! We marvel at his unwillingness. Would not that marvellous promise have filled many of us with a courage that knew no obstacle, knowing for a certainty that it would be God, not himself, that was speaking?

No! Moses still refused. Small wonder that God's anger was kindled against him! There is no need to mince words over this recital. We must call such a refusal by its right name. The timidity of Moses amounted to an awful and astounding cowardice. So Moses was first a murderer and then a coward!

Reformation was necessary. How was it brought about? By God's servants the Holy Angels!

The Angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush that was not consumed. Then Moses began to realize that he had at his side a mighty Power to be his consoler and guide. The coming of this great Angel was in effect a summons and warning for this man who had been a coward: a summons into that Awful Presence of God. He had been shrived. Now he was to take off his shoes for the place whereon he stood was holy ground! Timidity even then was in the act of disappearing and courage came forward to take its place. For when the Israelites were led out of Egypt and the armies of Pharaoh seemed to be all about them to cut off their escape, the erstwhile coward exclaims "The Lord shall fight for you." And later on in the wilderness God promised Moses saying:

"Mine Angel shall go before thee."

But I hear a remonstrance. Why would not the direct leadership and command of God suffice? Why was it thought wise that God should send "Mine Angel?" We must not press such an enquiry. There it is in plain letters. That is the story. It was God's plan that the Angel should be with him for an aid both to his leadership and the strengthening of a character that had been weak. What the Angel did for Moses can be and is being done today.

The vital question for this world to answer is why do not thousands who sorely need just such help avail themselves of all that God offers us? Take another instance in the beginnings of the work that Isaiah the prophet did for God while in the body. When he saw that marvellous vision depicted in the 6th chapter of Isaiah, he exclaimed:

"Woe is me for I am undone because I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

A plain confession and a terrible self-denunciation. A man who is of unclean lips generally means a character unclean in his daily life. What right, says the world, had this man to such a vision? What right had he to accept such an exalted mission as that of leading others into holiness and denouncing with the great boldness the self-same vices that in all probability he himself had once practiced? The only right because an Angel intervened. The Seraphim touched his lips with a live coal taken from the Altar of God.

"Lo, thine iniquity is taken away and thy sin is purged!"

Then and only then Isaiah offered himself for God's work and was accepted. The fact of Isaiah's unworthiness must be stressed, for he was only made worthy by God's Angel sterilizing that uncleanliness. Impurity. It is one of the seven deadly sins, and yet, wonder of wonders, God forgave him and chose him to do his great work!

In both cases that have been instanced you will observe it was through an Angel that the great blemishes of character were taken away, and the men now made fit for God to do His Work which He had purposed for them. And

since this is true of Bible days it is also true today! Time is an unknown fact in the chronology of Heaven for: "A thousand years in thy sight are but as yesterday." What angels once did they can do again. That is an important thing to remember. But perhaps as you read of the stress that is put upon the work of Angels, you ask yourself as I was recently asked: "Am I not dishonoring God, failing to give Him credit for improvement in character by unduly magnifying what Angels have done."

Directly the answer comes:

"Are you creator or is God? You did not create Angels. God created them to do His Bidding. When you speak thankfully of Angels' work, you do but call to mind the method through which your Creator works. Thank God with all your heart that He has promised that your own Guardian Angel, visible or invisible to you, is by your side ready and anxious to help you, if you but give him the chance! But perhaps you are fearful by reason of unconfessed secret sin.

The vision of Isaiah and the Angelic touch upon those unclean lips must be your answer until you, like David, cry aloud:

"Create in me a new heart O God, and renew a right spirit within me."

Remember! The vision that Isaiah saw may also come to you if it be God's Will!

Only believe in God's Ministers the Angels and mayhap the way to come into conscious touch with *your* Angel God will offer.

Laus Deo.

CHRIST PREACHING TO THE SPIRITS IN PRISON

MUCH has been written from the hint (S. Peter 1-3-19-20) given in this Epistle. By more than a few this hint has been sent down to the very limbo which is here described. The passage has been called "obscure" "unreal," not deserving any place in the Word of God. In spite of it this truth has its place in the Apostles and Nicene Creeds and that chiefly because of the discovery that the Anti-Nicene Fathers held and taught it. Not only those but men of the last two generations like Plumtree, Paterson-Smyth and many others. But they teach by an historico-intellectual method.

Never has the truth been proclaimed from Beings not of this world—the Holy Angels one of whom was present when Christ's Spiritual Body actually did preach to the Spirits in Prison. So you who now read will have the exact words taken down at the dictation of Uriel the Archangel.

"It is not too much to say that Christ's Passion, Death, aye even His Resurrection would, in great measure have remained useless, had He not been commanded by God the Father in the first moment of His freedom from the flesh, to travel with all speed to that marvellous cloud of witnesses who, not having received during their mortal lives the fulness of God's promise, yet passed on to Hades full of the Faith as far as it had come to them. But since our Saviour had not lived in the Flesh before they lived, they were literally prisoners, fettered, unable to enjoy the full benefits of Paradise until Christ came to them, leaping from the poor mutilated Body on the Cross into His own glorious Spiritual Body.

He proclaimed that His Supreme Sacrifice had been accomplished and that it was in great part for them as well as for those on this earth and those yet to come.

This joyful news was not a surprise. Had not the

physical bodies of some of them at Jerusalem been clothed once more when the veil of the Temple was rent asunder? Had they not come to the Holy City and appeared unto many? Had they not appeared at the "rending" as well as "after His Resurrection?" So it was no surprise but a great joy—this preaching. What they had looked forward to with yearning eyes was now an actuality!

I see the Lord and Saviour walking down a long slope between two massive mountains on either side. As He walks, it gradually becomes darker and nothing but the Light from His Own glorious Body make other objects apparent. I look into the darkness and dimly see a great multitude whom no man can number, the Saints and the disobedient. Now they see Him coming and with shouts run up the slope to meet Him, kissing the very robe which clings to His Divine figure. And what of His preaching? I hear only a few words, but they are enough.

"I am come to set you free. It is all the fulfilment of God's plan for His creatures. I am happy for you. Receive my Father's blessing and freedom to do your work for the salvation of all men."

Now only are they released to work and to preach to others. That is one of the reasons why the request of the rich man to Abraham was refused. He had not the power to send anyone to the five brethren. Now the power to work among those still in the natural body had come through Christ's sacrifice, and now by his release the whole of God's plan for them flashes through their minds.

Joy?

Joy that is beyond all computation was theirs. Now they begin that work and commanded by God commence that silent but potent effort which only will be revealed at the Judgment Day when the secrets of all hearts shall be disclosed. For they are released! Prisoners no longer! Unfettered they shall take their share in Redemption of mankind through the blood of Jesus Christ."

AMEN.